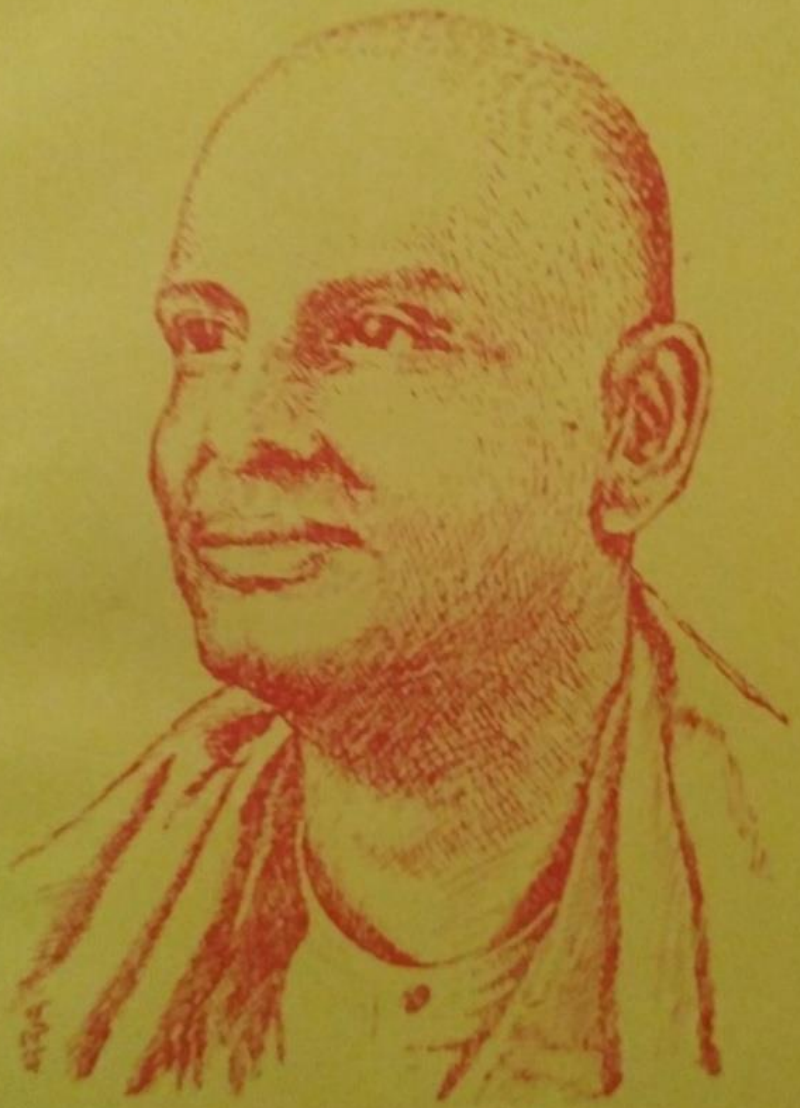
PATH TO PERFECTION



SWAMI SIVANANDA

PATH TO PERFECTION

BY

SWAMI SIVANANDA

(Collections from Sivananda Literature)

Published by

Sivananda Literature Research Institute

(The Yoga-Vedanta Forest Academy)

P.O. Sivanandanagar,

Rishikesh, Himalayas.

Price] 1959 [Rs. 2

Published by

Sri Swami Chidananda

for

The Yoga-Vedanta Forest Academy

First Edition: 1959

All Rights Reserved by

The Divine Life Society

Printed by

General Printing Works Private Ltd.

83, Old Chinabazar Street,

CALCUTTA-1

Contents

PUBLISHERS' NOTE 7

UNIVERSAL PRAYER 8

FOREWORD 10

SWAMI SIVANANDA AND DIVINE LIFE 11

CHAPTER I. 16

WHAT IS LIFE ? 16

CHAPTER II. 19

LIFE AND ITS PURPOSE 19

CHAPTER III. 21

HAPPINESS IS WITHIN. 21

CHAPTER IV 23

IMPORTANCE OF SADACHARA 23

CHAPTER V. 25

CULTIVATION OF VIRTUES 25

- Character-Building 25
- Adaptability 26
- Ahimsa 27
- Truthfulness 27
- Self-Reliance 28
- Patience and Perseverance 28
- Sincerity and Honesty 29
- Contentment 29
- Regularity and Punctuality 30
- Pushing Nature 31
- Pluck or Knack 31

CHAPTER VI 32

ERADICATION OF NEGATIVE QUALITIES 32

- Shyness 32
- Timidity 32
- Pessimism 32
- Over-Credulousness 32
- Suspicion 33

Intolerance 33
Sense of Inferiority 33
Depression 33
Indecision 34
Carelessness and Forgetfulness 34
Diffidence 34
Dishonesty 34
The Curse of Bribery 35
Hatred 35
Jealousy, Pride and Hypocrisy 35
Conquest of Anger 36
Cares, Worries and Anxieties 36
Conquest of Fear 38
Control of Evil Habits 38
Conquest of Passion 40
Attachment 41
Mean-Mindedness 41
Crooked-Mindedness 42
CHAPTER VII 43
HEALTH AND LONG LIFE 43
HEALTH AND LONG LIFE 43
Vital Facts About Health 43
Fasting-Its Benefits 45
Yoga Asans for Health 46
1. PADMASAN 47
2. SIDDHASAN 47
3. SIRSHASAN 48
4. SARVANGASAN 48
5. MATSYASAN 49
6. BHUJANGASAN 49
7. SALABHASAN 50
8. HALASAN 50
9. DHANURASAN 51

10. PASCHIMOTTANASAN 51
11. MAYURASAN 52
12. ARDHMATSYENDRASAN 52
13. PADHASTASAN 53
14. SAVASAN- 53
Pranayama 54
CHAPTER VIII 55
AID TO GOD REALISATION 55
GOD EXISTS 55
The Life Divine 55
Mind and Its Control 57
Concentration 58
Twenty Hints On Meditation 59
The Essence of Bhakti 61
Bhakti Commandments 61
JAPA YOGA 62
Gayatri Mantra 63
Mantra for Getting a Child 64
Maha Mrityunjaya Mantra 64
The efficacy of prayer. 65
Secret of Karma Yoga. 65
Twenty Important Spiritual Instructions 66
Resolves Form and Spiritual Diary 68
SANKIRTAN DHWANIS AND SONGS 71
PEACE CHANTS 77
ARATI 78

PUBLISHERS' NOTE

There is a significant story behind this publication. When they bid farewell to him, the officers of the Burmah Shell presented a purse to Sri Sivananda-Nilakantan, the saintly disciple of Sri Gurudev, who was retiring from 30 -year-long faithful and fruitful service to the Company. The noble and saintly Nilakantan has converted that purpose into wonderful spiritual treasure and handing it back to the donors themselves!

This is the greatest characteristic of a saint. This is the inevitable course that charity takes. This is the glory of service of saintly and divine beings. As Gurudev has often said: "Look after the body of the saint; he will look after your soul." Lord Jesus, too, assures us that what we give will be given back to us, a thousand fold.

A word about this marvellous book. It reveals the most remarkable trait in Gurudev's writings: one book, one chapter, one article, nay even one page from any of his books is quite sufficient to lead a sincere spiritual aspirant to the Goal of life, viz, God-realisation. This small book is quite sufficient to inspire you and keep you ever inspired till you reach the goal. Sri Nilakantan, in his supreme love and compassion for you, has kept in view, in compiling this work, to provide you with all that you need. He has placed you under a deep debt of gratitude to him. You can repay it only by translating every word written in this book in your daily life, by treading the Path to Perfection, and by reaching Perfection here and now. May God bless you !

P. O. Shivananda Nagar }Publishers

22nd August, 1959.

UNIVERSAL PRAYER

Adorable Lord of Mercy and Love,

Salutations and Prostrations unto Thee

Thou art Omnipresent, Omnipotent, Omniscient.

Thou art Satchidananda

Thou art the Indweller of all beings.

Grant us an understanding heart,

Equal vision, balanced mind,

Faith, devotion and wisdom.

Grant us inner spiritual strength

To resist temptations and to control the mind.

Free us from egoism, lust, greed and hatred,

Fill our hearts with divine virtues,

Let us behold Thee in all these names and forms.

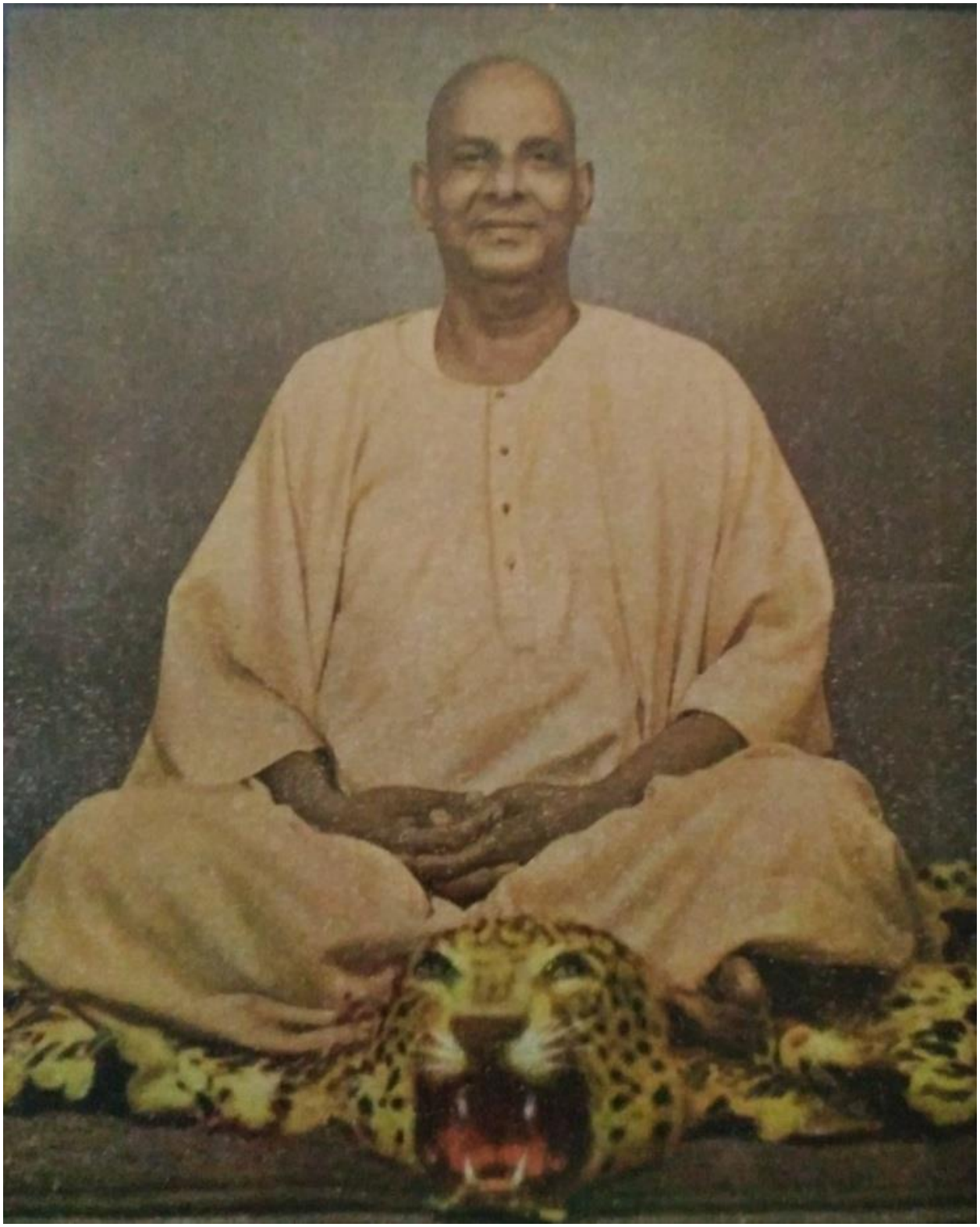
Let us serve Thee in all these names and forms,

Let us ever remember Thee.

Let us ever sing Thy glories,

Let Thy name be ever on our lips,

Let us abide in Thee for ever and ever."



Swami Shivananda

FOREWORD

God is perfect. Towards that perfection every being in the universe is marching. Very few are doing so consciously; the rest are carried slowly towards the goal by Nature's own relentless endeavour to get back to that Perfection.

Man alone, among the innumerable species of creation, has the privilege of striving to reach Perfection or God. To Him has the creator given the faculty of discrimination and the free will, to discriminate good and evil, and to choose the good, in preference to the evil.

Even among men, it is only the sincere seeker after Truth, the ardent aspirant for Perfection, that utilises this faculty and exercises the free will, in order to march rapidly forward on the Path to Perfection. The rest of humanity forfeit the rare privileges granted to them, lead lives no better than the quadrupeds, and, in the words of the Kathopanishad: "commit suicide". The same Upanishad describes such a life as a great loss.

One of the first casualties of modern civilisation, is man's inclination to pause and think. The Battle for the Daily Bread absorbs all his attention. It is only the spiritual hero who, even in the midst of his battle, directs his attention to this great endeavour to reach Perfection. He knows that, with all that everyone has been able to do, the world has remained what it was, and that his first concern is to perfect himself, to reform himself and to transform himself into God.

The moment this conviction strikes root in your heart, you will get the correct scale of values. You will know that you have to live in the world and engage yourself in its activities, but that your main concern always is the achievement of Perfection Your thought, word and deed from that moment will be directed to the attainment of this Goal.

Sri Sivananda-Nilakantan's life is one that illustrates this. He served the Burmah-Shell with this ideal always in view. Result: selflessness, honesty, sincerity, truthfulness in all his dealings, absence of jealousy, hatred, ill-will towards anybody. His domestic life, too, was permeated with the above spirit. Result: the entire family is divine and the children grow into saints; there is peace and harmony, happiness and prosperity.

The publication of this valuable book is the crowning feature of Sri Nilakantan's association with the Burmah- Shell. It is a token of the deep affection and love he has to the officers and staff of the company (the Shrine of Selfless Service) and of his devout wish that they, too, should walk the Path to Perfection and achieve the life's goal-God-realisation.

Through the Burmah-Shell officials, the whole world gets the benefit of this priceless treasure gathered together by Sri Sivananda-Nilakantan.

May God bless you all! May you all attain the Goal of Life here and now! May you all shine as saints and Yogis

22nd August, 1959 (Swami Sivananda)

SWAMI SIVANANDA AND DIVINE LIFE

"To raise the fallen, to lead the blind,

To share what I have with others,

To cheer up the suffering, are my ideals."

These are the words of H. H. Sri Swami Sivanandaji Maharaj who has come to be acclaimed by thousands of seekers and sincere aspirants throughout this land as well as abroad as their spiritual awakener, enlightener, and reliable guide in all their vexing problems of this mundane life and the higher ones upon the spiritual path. Countless grateful souls struggling through life's rugged path rightly regard and look upon him as their guide, friend and philosopher and well-wisher. This noble saint has dedicated himself to the great task of awakening everyone to the real purpose of human life and guiding all to true happiness, peace and well-being here and hereafter.

The Divine Life Society, of which he is the Founder- President has inspired a large number of people in every town and city to lead a pure life and transformed them into men of sterling character and exemplary servants of humanity. The Divine Life Movement is the quintessence of all Religions and of all Saints and Prophets of the world. It has set for its purpose the raising of man above sorrows and miseries of this mundane life by learning to see the Blissful Divinity that is behind all outward forms. He who leads the Divine Life is free from cares, worries, anxieties, sufferings and tribulations.

Sri Swamiji presents in a most impressive and simple form the philosophy of life as follows:-

"Serve, Love, Purify, Meditate, Realise,

Be good, Do good, Be kind, Be compassionate,

Be bold. Be pure, Be truthful,

Be patient, Be tolerant, Be obedient,

Be simple, Be humble, Be noble, Be gentle,

Adapt, Adjust, Accommodate,

Bear insult, Bear injury, is the highest Sadhana,

Enquire 'Who Am I?', Know the Self and be free,

Be still, Be quiet, Know Thy Self,

Find the Hearer, find the Seer, find the Knower,

You are not this body, not this mind,

Immortal Self you are."

Sri Swamiji's gift to the whole mankind is his literature, sweet and sublime, vast and luminous-the Divine Literature in commemoration of which the Sivananda Literature Festival is now being celebrated throughout the whole world. Spiritual books show the path of Light. They guide us along the way of righteousness and lead us to happiness, peace, true prosperity and success in life.

Of over three hundred books that have been written by this great Saint, this publication entitled 'PATH TO PERFECTION' a collection from his writings which it is hoped will be mostly widely read, constantly studied and adopted as a universal scripture. For into it the great Sage has poured his very heart for the spiritual uplift of one and all of us. Every word that he has written in this collection contains various aspects of Yoga Sadhana and perfect life as applicable to every spiritual aspirant.

While the gift of food etc nourish only the physical body which is perishable, the dessimination of spiritual knowledge is rightly considered as the highest Yajna as it the food for the soul which is eternal.

Funds for bringing out this valuable publication have been found from the gift lovingly offered to the undersig- ned by his colleagues in Burmah-Shell, Calcutta Branch, on the occasion of his retirement on 31st July 1959. This work is therefore dedicated to those magnanimous souls to whom also is due the gratitude of the reader.

Should this book inspire and uplift even a very small number among the many readers, the undersigned will have the satisfaction that the noble mission of his blessed Master whose auspicious and glorious 73rd Birthday is celebrated in India and abroad on the 8th Sept. 1959 has been fulfilled in that measure.

Wishing the staff of Burmah-Shell, Calcutta, with health, peace, prosperity, long life and divine wisdom, the undersigned begs to remain a loving and willing servant of all earnest aspirants.

8th September 1959. **H. Sivananda Nilakantan.**

28A, Sardar Sankar Road,

Calcutta-29

20th July '59.

J. Chopra Esqr,

Branch Manager,

Burmah-shell,

Calcutta.

Dear Mr. Chopra,

The time has now arrived when I should take leave of the staff and those associated with Burmah-Shell which I had the proud privilege to serve for thirty years. At this somewhat touching moment I offer my prayers to the merciful Lord and gratitude to the authorities of the Company for having given me an opportunity to work In an organisation which is not only functioning in inter- national spheres, but has also won international distinction for efficient service. I have watched with interest and have also closely associated myself with the steady growth of our organization, under propitious circumstances in all these years.

It has been my honest endeavour throughout to carry on my duties to the best of my ability with the maxim learn as you work' and this has immensely benefited me. While I acknowledge with gratitude the profound contri- bution of the company in making me what I am, I also wish to convey through you to my colleagues and others my desire that this may serve to inspire and enthuse them in the discharge of their duties.

Although it is a matter of private and personal interest I wish to disclose on this occasion that the reason of my earnest endeavour is to be found in the golden precepts "Be Good, Do Good" and "look upon work as the best form of prayer" which are the essence of the teachings of the great saint and sage of the modern times, His Holiness Sri Swami Sivanandaji Maharaj, the Founder-President of the Divine life society. This has stood me in good stead in many a trying moment for which I am deeply grateful to the Lord.

Farewell 10 Mr. H. NILAKANTAN By Officers of Burmah-Shell, Calcutta.

I am, of course, moved by the feelings of pleasure mingled with regrets as I recall the glorious years that I had spent in the association of my colleagues and others during my long service and I wish them all and you every- thing best in life and the blessings of Providence. A merciful

This may also be taken as my farewell to all those concerned in our organization in the Calcutta Branch whose valued cooperation has indeed helped me in my long career.

As my parting gift to your good-self and my colleagues I shall be passing one of the inspiring books of 'Sivananda Literature' besides a number of books of the same author for the benefit of the members of Burmah-Shell Library.

Wishing you all with health, peace, prosperity, wisdom, truth, love and purity,

Goodbye with sincere regards and best wishes,

Yours sincerely,

H. NILAKANTAN

CHAPTER I.

WHAT IS LIFE ?

WHAT is life, my dear brothers? Is it merely the act of breathing or respiration or digestion or excretion or the acts of metabolism, anabolism or katabolism, the constructive or destructive changes that ever go on in the physical organism or human body or economy of nature? Is it mere thinking or planning or scheming to earn money, name and fame? Is it the act of procreation to keep up the line? Is it the sum total of all these processes? Or is it the movement of the protoplasm in the unicellular organism, amoeba, with its single nucleus? Scientists and biologists have a very different conception of life. Philosophers like Sankara have quite a different conception of life.

Life is of two kinds, viz., life in matter and life in Atma or spirit or pure consciousness. Biologists and physiologists hold that life consists of thinking, feeling, knowing, willing, digestion, excretion, circulation, respiration, etc. This kind of life is not everlasting. This is attended with dangers, pain, fear, cares and anxieties, worries, exertion, sin, birth and death with their concomitant evils, viz., old age, disease, etc. Therefore, sages, seers, Rishis, prophets and saints who have realised their inner Self by discipline of the mind and the organs, by Tyaga and Tapas, by Vairagya and Abhyasa, by leading a life of self-denial, self-sacrifice and self-abnegation have emphatically, without a shadow of doubt-like Amalaka fruit in the hands-declared that a life in the Atma or Pure Spirit alone can bring everlasting peace, infinite bliss, supreme joy, eternal satisfaction and immortality. They have prescribed various definite methods for Self-realisation according to diverse temperaments, capacities and tastes of indivi. Duals. Those who have implicit faith in their teachings, in the Vedas and in the words of the Guru (spiritual preceptor), march fearlessly on the field of spirituality or Truth, and obtain freedom or perfection or salvation. They do not come back to this Mrityu Loka, They rest in Sat-Chit-Ananda Brahman or their own Swaroopa. This is the goal of human life. This is the highest aim or purpose of life. This is the final destination which bears various names as Nirvana, Parama Gati, Param Dhama, Brahmi-Sthiti. Self-realisation is your highest duty.

This does not mean, however, that we should ignore the life in the physical plane of matter. Matter is expression of God (Brahman) for His own Leela. Matter and spirit are inseparable like heat and fire, cold and ice, flower and fragrance Shakti and Shakta (power and he who possesses power) are one. Brahman and Maya are inseparable and one. A life in the physical plane is a definite preparation for the eternal life in Brahman. World is your best teacher; the five elements are your Gurus. Nature is your mother and director. Prakriti is your silent Master. World is the best training ground for the development of various divine virtues, such as, mercy, forgiveness, tolerance, universal love, generosity, nobility, courage, magnanimity, patience, strong will, etc. World is an arena for fighting with the diabolical nature and for expressing divinity from within. The central teaching of the Gita and Yoga Fasishtha is that one should realise his Self by remaining in the world. “Be in the world, but be out of the world. Behave like the water on the lotus-leaf. Give up the lower Asuric nature which consists of selfisliness, lust, anger, greed, hatred, and jealousy: assert the divine nature-a life of mental renunciation and self-sacrifice?

Science and religion, politics and religion, are inseparable. They obviously go hand in hand. Politics prepare the ground for the reception of the spiritual seeds. If there is no economical independence, if there is no freedom and peace in the country, how can the spiritual seed be thrown in the land? How can the

spiritual teachers disseminate their spiritual knowledge to the children of the soil? How can the prophets bring home the subtle philosophical truths and facts to the minds of the people when there is chaos in the country, when their minds are perturbed and when they have not got sufficient food, clothing and other auxiliaries of life? The mind can only receive the teachings of the sages when it is beyond cares and anxieties and when everything for spiritual Sadhana is already fixed up.

Scientists are also Adwaita-Vadins or non-dualists. They say: "There is only one substance in this world. That is electron. The whole world is a mass of energy." Energy is the god of scientists. Energy is the god of Shaktas also. Scientists have explored the phy. Sical world. They have found out methods to control the physical forces of nature. Psychologists are experimenting on the mental plane. They are trying to control the mental forces. Psychology is a branch of Raja Yoga which deals with the control of mind. A close study of the observations and revelations of science brings a man nearer to God, Who gave power to electrons? What is at the bottom of these electrons? What is that power that has combined four parts of nitrogen and one part of oxygen? Who has framed the laws of nature? Nature is blind. What is that moves nature? Who is the intelligence which primum mobile ? A study of the physical forces and physical laws, an understanding of the mental forces and the mental laws are not sufficient to make us perfect. We should have a thorough knowledge and realisation of the substratum that lies hidden behind these names and forms and all physical and mental phenomena. Then only we will become perfect masters or fully-blown adepts or Arhatas or Buddhas. Can scientific inventions make us really happy? That is the question of questions now. What has science done to us? No doubt, it has added a fund of knowledge on the physical plane. But this knowledge is mere husk when compared with the knowledge of the Self, Brahma-Vidya or Para-Vidya. All sciences are founded on the knowledge of Alma. Are you really happy now? Can the electric fan or the aeroplane or the radio talkie give us real peace which the mind is thirsting for? Thanks to science and scientists who work whole-heartedly for years together in closed rooms for inventions and discoveries. They are giving comforts. Electricity does all sorts of work. It pumps water. It lifts us to the top storey. It cooks food. It carries us to London and Paris. Science has made our travel and communication easy and quick. These are some advantages. But the disadvantages outweigh the advantages. It has made living very costly and luxurious. Man is more restless now. A luxury of today becomes a want of tomorrow. Every man and woman wants a pocket radio, torch, a wrist watch, a car, a household cinema, etc. The standard of living has become very high. Clerks and officers do not hesitate to tell lies and take bribes to make both ends meet. The cinema and fashion are devouring all their earnings. People have lost their senses and walk self-deluded in this sense-universe. Sense-gratification has become the goal of life. Even the so-called English-educated people are not exceptions. They are the most ignorant people. Intelligent people devise intelligent methods to take bribes and earn money by various dishonest means. There is corruption everywhere. Honesty and candidness have taken to their heels. Double dealing, crookedness, cheating and chicanery have taken possession of all All these are the products of luxurious living consequent upon scientific inventions and Western civilisation. It has brought restlessness everywhere. Physical degeneration has set in. A man cannot walk even a furlong now. He wants a push-push or a car. A doctor or pleader, even maintain a car. If he is starving, must Otherwise he cannot get patients or clients. His wife wants silk Saris, face powder, rouge, lip-stick and scents. Seats have to be reserved for picture houses. Where to go for money? He has to tap the poor people. He fills up a bottle with water and coloured tinctures and charges heavily. He extorts money by charging too much for injections and visits. He has to do it. Mercy, sympathy and honesty have fled away from his heart. When the mind is filled with greed, passion and dishonesty, conscience is destroyed. The doctor will say: "What is to be done, sir? These days are hard. Living has become costly. Education of children is costly. I have to do it. I know I am in the wrong path. I have to tell lies and earn money by dishonest means."

Now then, is there any remedy for improving these present deplorable state of affairs? Yes, there is. What is that? We will have to get back to nature and natural living. We will have to adopt simple living and high thinking of our forefathers. Lead a simple, natural life. Wear simple clothing. Walk daily. Give up cinemas and novel-reading. Eat simple food. Lead a hard, laborious life. Be self-reliant. Do not engage servants. Reduce your wants. Be honest in your dealings. Earn by the sweat of your brow. Control the Indriyas and the mind. Develop noble qualities. Take recourse to the company of wise men. Remember God. Sing His Name. Feel His presence. Think aright. Speak truth and act righteously. Learn to discriminate Learn how to lead a divine life while remaining in the world. Serve society with Atma-Bhava. Then the whole question is solved. You have regained your God-head. You have regained your lost paradise. All miseries will come to an end. You will have success in every walk of life and undertaking. Keep this master-key with you and open the chambers of Elysian Bliss.

This is not a digression, my dear friends. I want to place before you solid truths and facts. I want you to understand things aright. Truth cannot give pain to any one. Truth alone can triumph. Truth alone can bring real happiness. God is Truth. We will have to realise Truth by speaking truth and doing Satya-Vyavahara. We should live in Truth. Thou art an embodiment of Truth. Truth is your real name. You have come from Truth. You live and have your very being in Truth. You dissolve this body and mind in Truth. Therefore realise Truth, O dear brothers, nector's sons, children of Light!

What is success? Is it material prosperity and thriving on well in this world with plenty of money and children, or something else? Success is of two kinds, viz., worldly success and spiritual success. If you are in good, affluent circumstances, if you have everything that this world can give you, this is worldly success. This alone will not suffice. Because this world is imperfect. You must have success in the spiritual world also, You must have success in the path of realisation as well. Then only you will have complete or perfect success.

I shall describe now in a nutshell the ways to achieve success in both worlds, material and spiritual. Hear them with rapt attention and follow them. Put them in actual practice. Then alone you can achieve greatness and everlasting peace. It is easier to preach twenty than to become one of the twenty in following the dictates. An ounce of practice is thousand times better than tons of theories. You have had enough of theories, Now come to the solid field of practice. Become a prac tical Yogi of this world and the world beyond. Let success attend on thee !

In conclusion, I will suggest in these pages of this book definite lines or ways for attaining success in this life here for obtaining worldly prosperity, for getting healthy and spiritually inclined progeny, for rolling in Rolls Royce, for getting money in abundance, for getting success in every undertaking, før influencing others in various ways, for leading a happy and contented life, for wielding power, name and fame, for having unique health, strength, vigour and vitality, for having a smooth, unruffled daily life and for eventually attaining that eternal life of undecaying joy and unfading divine splendour and glory. My earnest and fervent prayer with folded hands is that, you must sincerely attempt with care, diligence, patience and perseverance in the realisation of the truths that are inculcated here by regular daily practice. Time is most precious, Time is fleeting. You are growing old every second. When the bell rings, one hour is cut off from your life. The moment you are born death exists side by side with birth, Cells grow and cells decay. You cannot get once again this human birth. Become a successful man in your life's career and become a God-man, right now, this very second. This is the fervent prayer of your intimate brother Siva. Glory, splendour and joy be unto thee! Rest in thine own Sat-Chit-Ananda Swaroopa.

CHAPTER II.

LIFE AND ITS PURPOSE

Have you understood the significance and glory of human life? Have you realised what a precious gift and veritable divine power this human birth is? Do you not feel that life is meant for the fulfilment of a most sublime purpose? Truly it is meant for the attainment of a lofty goal, namely divine perfection and perennial peace and bliss. You all know quite well that life is not merely the act of breathing, digesting, eliminating, thinking, feeling, kowing, willing etc. Life is not meant for eating, seeing, sleeping and dying miserably in the end.

You truly live your life when you strive manfully for working out and driving the mind to spiritual realisation and service of humanity. A little toast, butter and jam, a little stylish clothing, a bungalow and a motor car and a round of cinemas, attendance at parties-these do not really constitute life. This is not the end of the real man who has been 'made in the image of God'. Mere sensual life is after all only the life of an animal. Every day you must polish it and make it look divine and be divine. Egoism, desire and sensuality-all this is ignorance: it is deep delusion. Can material comforts elevate the souls of the people? Can gross physical prosperity alone confer upon you solace, courage, peace, joy, immortality and eternal perfection in the spirit? Certainly not.

O blessed children of immortality: Reflect yourself over what I say. Think deeply. Discriminate. You will realise the truth about this most transitory painfilled life on earth. In the dizzy whirlpool of fleeting sensual pleasures and ceaseless seething desires, do not forget the true purpose of life and its real goal. No greater blunder than to think, to feel, to mistake the unreal for the real, the transitory for the permanent and to forget the most important duty in life. What greater folly, what greater tragedy is there than when a man neglects to reach the goal of life ?

You are helpless when you are a baby, you are helpless when disease overtakes you and when you are seriously ill and you are helpless when powerful calamities like fire, flood, earthquake, cyclone etc., strike down mankind. You are helpless and you are abject and miserable when you become old and senile. Why then are you so proud and eccentric? Rise above this delusion and attain your goal through discrimination and dispassion, analysis and enquiry of your real spiritual nature. Enquire 'Who am I' and try to realise your essential natural self. Then alone you will transcend your body and mind and realise the self. Then alone you will be really free and ever blissful.

Virtue is the way to peace and light. Righteousness is the real secret of self-realistion. Purity is the path to perfection. Goodness leads you to godliness. Strive for ethical perfection. Live a strictly ethical life. Adhere to truth and righteousness, even at the cost of your life. Base your life upon absolute righteousness. Cultivate noble qualities with dilgence and care. Be sincere friend! Actively practise all virtues in right earnest and with real zeal. Become an embodiment of goodne Think no evil. Speak no evil. See no evil. Do no evil Be good in thought, speech and action.

Remember the Lord daily and every moment of your life time. Pray to Him fervently with humility and devotion for purifying your nature and helping to attain the glorious goal of life. Live for God. Boldly face all the difficulties and tribulations of this petty earthly life. Be a man. With courage, struggle for the great attainment. Climbing a mountain, crossing a channel, bombing a city or blasting a fort, these are not

the true acts of heroism and real courage. Controlling your mind and senses and overcoming anger, passion and egoism, by attaining self-mastery; these constitute the real heroism in man. How long will you be a slave of passion and the senses? Assert your real divine nature and your mastery over your lower nature and lower self. This is your most important duty.

Do not identify yourself with this perishable body. Do not run after fashion and passion. Do not cultivate the habit of clinging to the glittering names and forms. Do not be ignorant, O man; and think of no delusion. Do not feel: I am an Indian,' 'I am an American I am an Italian' etc., "I am black, I am white, I am yellow"; I am superior, I am inferior; I know every thing, he konws nothing; I have done this, I have done that I am a Hindu, I am a Christian, I am a Mohammedan and I am so and so, I am a Parsi, I am a Jain' etc.

All this is the worst type of ignorance. Hear the great truths declared boldly by the prophets and godmen, saints and men of real deep wisdom. Thou art neither this perishable body nor this impure mind. Thou art in truth eternal, ever free and ever perfect and ever blissful spirit Immortal Thou art in essence Sat-Chit-Ananda Atman. Thou art imperishable. This is thy real glorious nature.

Feel this, meditate over this and assert this. Realise this and attain the Wisdom of the Self. Be for ever in bliss. Life is meant for the practice of yoga. Strive ever to attain this great goal. Practise the yoga of saintliness. Do selfless service in a spirit of pure worship. Cultivate devotion to the Lord and worship Him daily. Purify the heart through charity and generosity, Meditate daily upon the Lord.

Through ceaseless discrimination, reflection and enquiry, attain the Wisdom of the Self. Love, give, purify, meditate, Realise. Be good. Do Good. Be Kind. Be compassionate. Enquire Who am I'? Know the self and be free. The one Lord dwells in all beings. Feel his presence every- where. See Him alone in all men and things. Give up all distinctions and differences. Feel oneness with all beings. Embrace all. Love all. Feel the bliss with all in a spirit of brotherhood and live to kindle the light of life in your heart. Be all-inclusive. Radiate pure love throughout your life. Start the good life right from today and fight from now.

Cast aside all doubts, fears and misgivings. Do not hesitate, be bold. Life is short. Time is fleeting. You have to be practical, O man: Do not be weak in thy faith. You must have faith that can move mountains. Never forget your Immortal nature. Never forget your true purpose in life, Wake up from your long sleep of ignorance. Realise thy hidden real nature. Stop not till the goal is reached. Stop not till you attain the wisdom of the Self. O: wanderer in this quagmire of Samsara! Overcome all evil. Annihilate all lust, greed and egoism and come back to your sweet original home, the abode of eternal peace, eternal bliss and eternal sunshine. Through sincere struggle with the lower nature and lower self and through a life of practical goodness and yoga, attain perfection in thought, word and deed in this very life. To whatever nation you belong, to whatever race you belong, to whatever society you belong, your real duty and the most important work is this, the attainment of the highest spiritual perfection and bliss. May the Lord, the one God who is known variously bestow upon you all the highest bliss and perfection in this very life. May love alone prevail everywhere. May peace and prosperity be unto all living beings.

CHAPTER III.

HAPPINESS IS WITHIN.

It is a truism that it is in the nature of every human being to strive for happiness but the happiness he gains by his actions, he finds, to his utter dissatisfaction and sorrow, is only of limited duration. The enjoyments of senses are transcient and senses themselves are worn out by excessive enjoyments. Further, sin generally accom- panies the enjoyments and makes him unhappy beyond comparison. Even if the pleasures of the world are enjoyed as much as their nature would permit, even if they are as intense, as various, uninterrupted, as possible, yet old age, in all its hideous shape, threatens him with death and destruction. It should be remembered that the enjoyments of heaven itself are not in reality more unmixed and durable. Moreover, they also come to an end as they are gained by actions; and as actions are finite, the effect must also be finite. In a world, there is necessarily an end to all these enjoyments.

O little man of little faith! Why do you vainly strive for pleasures which you know cannot satisfy you beyond the moment of enjoyment? Look out for an unchangeable, infinite and supreme happiness which must come from a Being in Whom there is no change. Search and find out such a being, and if you could only succeed in your quest, happiness from Him. Then you can get that unalterable All the great religions of the world proclaim in one unanimous voice that there i one Being as mentioned above. This Being, believe me, is not very far from you. He is quite close to you, He resides in the body-temple of yours, in the innermost recesses of your heart. He is the silent witness of your mind, the watcher of all the activities of your intellect. He is the supreme being of the scriptures 80 highly eulogised by Saints, Sages, Yogis, Philosophers and Prophets. This Being can be realised by all through the practice of Yoga.

Man wants happiness. He tries to get it from money, power, women, son, position, etc. He rushes from one thing to another to grasp it. He slips. He gets knocks and blows, failures and disappointments. He laughs, dances, weeps and mourns. His senses get exhausted. He gets disguest for objects. Eventually he experiences that sense objects are illusory and that real lasting happiness cannot be found in them.

Man feels miserable when he is not able to obtain his wants. He feels the need of a particular object and tries to get it. If he succeeds he gets delight for a moment; if he fails he is sunk in despair and sorrow, he is gloomy and disappointed. If he loses the object he becomes very miserable. As soon as one want is gratified another want crops up immediately. He creates new wants daily. There is no end to his wants. Cares, worries, anxieties and fear coexist with wants and desires. Want is a product or offspring of ignorance. Brahman is All-full. All wants are satisfied here. The restlessness of the mind is kept up by wants. He who wants nothing is a mighty emperor of the whole world. Sri Sankaracharya says, That careless saint who moves about with Kowpeen or a loin cloth only, without any possession, without idea of ownership, without any want is the most happy man in the world.” Wants and desires can be eradicated by Self-realisation alone.

Friends! Tell me what do you really find in this illusory world? Happiness or pain? Joy or sorrow? Have you understood the illusory nature of a Mayaic creation? This world is a mere appearance. Mind and the senses are deceiving you every moment. You have mistaken pain for pleasure on account of clouded understanding. There is not an iota of happiness in this sense-universe. Abandon these selfish struggles for amassing wealth. March directly to that Wire-puller who is keeping up this big show. In Him only you will find lasting happiness and perennial joy. Marge in Him by practising daily meditation.

O Children of Light! In the whirlpool of fleeting sensual pleasures you have forgotten the purpose of life and its goal. You live more for the body than for soul. You have never asked yourself why you have taken this body? What you are born for? What is the mission of your life? Are you here simply to eat, drink and be merry and to look after the maintenance of yonr wife and children only? Is there no nobler mission than this? O ye immortal souls! Nectar's Sons! Wake up and behold. There is a place of eternal peace and infinite bliss, where there is neither death nor delusion. Don't you aspire to reach this immortal abode of perennial joy and happiness? Discipline the mind and the senses practise regular meditation on this Self. Then alone you will attain immortality and deep-abiding joy. Then alone you will reach the immortal abode.

What is the highest end of man? All are agreed that the one aim that the man has in all his actions is to attain happiness. This can be had in the Self only. The pleasure that is derived from contact of objects is illusory and momentary. It is mixed with anxieties, pain fear and sins.

The question of self-realisation or God-realisation is a question of demand and supply. If you are a true seeker of God, if rou really want Him, if you cannot live even for a second without Him, you will undoubtedly meet Him, this very second. Remember Him always. Sing His Names. Sing his praises. Search him in your own heart Learn from the real and genuine devotees the way to love and serve Him, the Indweller of your heart, the Inner. Ruler (Antaryamin).

God realisation alone can put an end to the Samsaric wheel of birth and death with its concomitant evils such as birth, growth, disease, death, sorrow. Pain etc. Eternal happiness can be had only in God. That is the reason why sages and saints, scriptures and srutis make a very emphatic statement and lay great stress on the importance and necessity of God-realisation.

Spiritual life is not mere idle talk. It is not a mere sensation. It is actual living in the Atma. It is a transcendental experience of unalloyed bliss. It is a life of fullness and perfection. He who leads a spiritual life is a centre of great spiritual force. He is a dynamic persona- lity. He radiates joy, peace and bliss towards all. Those who come in contact with Him will be highly inspired and elevated.

CHAPTER IV

IMPORTANCE OF SADACHARA

In India of today, the great emphasis has to be put on Sadachara. That aspect of ethical science which treats of the modes of right conduct, moral living and performance of duty, is Sadachara, Deportment, carriage, demeanour, conduct and behaviour are synonymous terms. The way in which rational beings should behave towards other creatures is dealt with in the science of morals or ethics.

That act or exertion which does not do good to others, or that act for which one has to feel shame, should never be done. That act on the other hand, should be done, for which one may be lauded in society. This is a brief description of what right conduct is. To speak the truth, to practise ahimsa, not to hurt the feelings of others in thought, word and deed; not to speak harsh words to anyone; not to show any anger towards anybody; not to abuse others or speak ill of others and to see God in all beings is Sadachara.

It is by conduct that one acquires a long life, and it is by conduct that one acquires riches and prosperity. It is a means to attain the goal of life. Without good conduct no one can achieve the goal. Good conduct brings in fame, longevity, wealth and happiness. It eventually leads to Moksha. It is conduct that begets virtue, and it is virtue that prolongs life. Conduct gives fame, long life and heaven. Conduct is the most efficacious rite of propitiating the celestials. One should show mercy to all orders of men. Virtue is singled out by conduct.

The good and virtuous are so on account of the conduct they follow. The marks again of good conduct are afforded by the deeds of those that are good or righteous. Indeed, it is by conduct that one acquires fame that depends upon great deeds both in this world and next. Forsooth, one may, by his conduct alone, conquer the three worlds. There is nothing which virtuous persons cannot obtain. A person of good deeds and good and pleasant and sweet speeches has no peer. People respect that man who acts, righteously and who does good acts, even if they only hear of him without actually seeing him.

The man whose conduct is improper or wicked never acquires a long life. All creatures fear such a man and are oppressed by him. If, therefore, one wishes his own advancement and prosperity, one should in this world follow the path of righteousness and conduct himself righteously. Good conduct suceeds in removing the inauspiciousness and misery of even one who is sinful. The man of conduct has ideals, principles and mottoes. He strictly follows them, removes his weaknesses and defects, develops good conduct and becomes a Sattwic man. He is very careful in behaving with his elders, parents, teachers, sisters, brothers, friends, relatives, strangers and other creatures. He attempts to know what is right and wrong by approaching Sadhus and Mahatmas and studying scriptures very carefully and then treads with joy the path of righteousness or Dharma.

The man of right conduct always cares for the welfare of all beings. He lives in harmony with his neighbours and all people. He never hurts the feelings of others, and never speaks lies. He practises Brahmacharya. He checks the evil tendencies of the mind and prepares himself through the practice of right conduct to attain the bliss of union with Paramatma or Self.

“Do as you would be done by. Do unto others as you wish others do unto you.” This is the whole of Dharma. Attend to this carefully. You will be saved from all troubles; practise this in your daily life.

Righteousness, Truth, good works, power and prosperity all originate from conduct. Dharma is extremely subtle, intricate and complex. Even sages are perplexed. Dharma gives wealth, satisfaction and liberation in the end. Dharma tops the list of the four Purusharthas, Viz., Dharma, Artha, Kama and Moksha. Dharma is generally termed as duty, righteousness, etc. Any action that is best calculated to bring Sreyas (Moksha) is Dharma. All that is free from any motive of injury to any beings is surely morality. For, indeed the moral precepts have been made to free the creatures from all injuries. Dhasma is so called because it protects all. Indeed, morality saves all creatures. Sadachara is the basis of the realisation of Atmic unity or oneness of life or Adwaitic feeling of oneness everywhere. Sadachara prepares you for the Vedantic realisation of "Sarvam Khalvidam Brahma"-All indeed is Brahman. There is no such thing as diversity.

CHAPTER V.

CULTIVATION OF VIRTUES

Character-Building

A MAN may die but his character remains. His thoughts remain. It is the character that gives real force and power to man. Character is power. They say "knowledge is power" but I say, with all the emphasis at my command, that "character is power." Without character the attainment of knowledge is impossible. That man who has no character is practically a dead man in this world. He is ignored and despised by the community. If you want success in life, if you want to influence others, if you want to progress well in the spiritual path and if you wish to have God-realisation, you must possess an unblemished spotless character. The quintessence of man is his character. The character of a man survives or outlives him. Sankara, Buddha, Jesus and other Rishis of yore are remembered even now because they had wonderful character. They influenced people and converted others through their force of character.

Money is nothing before character. Character is a mighty soul-force. It is like a sweet flower that wafts its fragrance far and wide. A man of noble traits and good character possesses a tremendous personality. Personality is character only, A man may be a skilful artist. He may be a clever musician. He may be an able poet or a great scientist. But if he has no character, he has no real position in society. People will despise him.

Character is a broad term. In a restricted sense, it means moral character. In a broad sense, a man of character is expected to be kind, merciful, truthful, generous, forgiving and tolerant. He is expected to posse all the Sattwic virtues or qualities. He may be strictly moral. This is one great qualification. But if he speakı deliberate untruth, if he is selfish and greedy, if he hurts the feelings of others he is called a man of bad character. A man who wants to develop his character must be an all-round man. He should possess all the qualities that are mentioned in the thirteenth and sixteenth chapters of the Gita. Then he is a perfect man. Then he is a man of perfect and spotless character. A man of perfect character should possess the following virtues:-humility, unpretentiousness, harmlessness, forgiveness, service of the teacher, purity, steadfastness, self-control, indifference to the objects of the senses, absence of egoism, insight into the pain and evil of birth, death, old age and sickness, fearlessness, cleanliness, alms-giving, study of scriptures, austerity, straightforwardness, absence of wrath, renunciation, peacefulness, absence of crookedness, compassion to living beings, uncovetousness, mildness, modesty, absence of fickleness, vigour, fortitude and also absence of envy or pride.

You sow an action and reap a habit. You sow a habit and reap a character. You sow a character and reap a destiny, The impressions of thoughts, feelings and actions are impressed indelibly on the sub-conscious mind. You may die, but the impressions are always there. It is these impressions that bring you back to this universe. The impressions of thoughts and actions. Coalesce together and develop into a habit. The habits coalesce together and form a character. You are the author of these thoughts and habits. What you are to-day is the result of your past. It is all habit. You can make and unmake it through thoughts and deeds.

If good thoughts and good ideals are supplanted in place of vicious thoughts and wrong feelings, the man will grow in the path of virtue. A liar will become a truthful man. A scoundrel will become a saint.

The character is the outcome of your thoughts, ideals and mental aspirations. If you change your thoughts and mental aspirations, your character will also change.

Building up of character is building up of habits. The changing of character is the changing of habits. Habit is second nature. Character is first nature. Perhaps it is all nature. But it can be changed at any moment throngh will, interest, attention and faith. New healthy strong, virtuous habits will replace old, morbid, abnormal vicious habits. Yoga aims at changing the old habits. Self-less ser- vice with the spirit of renunciation, devotion, prayer and Vichara, can change old habits of worldly nature into new habits of divine nature. The practice oi Yama and Niyama Tapas and Sadachara, friendship, mercy and the three kinds of Tapas that are mentioned in the seventeenth chapter of the Gita all pave a long way for the moulding up of character.

Build up your character. This will give you success in life. Character is the garb of saintliness, Practise daily to remove old evil habits. Establish daily virtuous healthy habits. Character will help you to attain the goal of life, Character is your very being. May that character take you to the Atmic Bliss and Self-realisation! Peace be with you all!

Adaptability

ADAPTABILITY is a virtue or noble quality by which one adapts or fits himself with others, whatever their nature may be. A man of adaptability accommodates himself with others, whatever their temperaments may be. This is a most desirable habit or quality for success in life. This has to be developed slowly. The vast majority of persons do not know how to adjust themselves with others. Adaptability is a peculiar knack or pluck to win the hearts of others and ultimately the battle of life by a little bit of bending.

The man must be pliable if he wants to adapt himself. It does need much wisdom and ingenuity for developing adaptability. If the clerk understands well the ways, habits and temperament of his superior and accordingly adjusts himself nicely to suit his ways, his superior becomes a slave of the clerk. You will have to use some kind words and lubricants. A little lubricant to soften the superior's heart is all that is needed. That is all. Speak gently and sweetly. Carry out his orders to the very letter. Never retort him. Remember the maxim: "Obedience is greater than service." The superior wants a little respect. Say: "Hanji. Hanji; Ji Huzur; very well, Sir" It costs you nothing. Then your superior becomes your slave, He has a soft corner for you in his heart. You become his pet. He will do whatever you want. He will, overlook your mistakes. Humility and obedience are necessary for developing adaptability. That egoistic proud man finds it very diffi- cult to adapt himself. He is always in trouble. He always fails in his attempts. Egoism and pride are two important and insurmoutable obstacles in the way of developing adaptability.

A man of adaptability has to make some sacrifice. Adaptability develops the spirit of sacrifice. It kills selfish- ness A man of adaptability has to share what he has with others. He has to bear insult and harsh words. A man of adaptability develops the feeling of unity or one- ness of life. He has to embrace all. Adaptability develops universal love and kills the feeling of hatred.

He has to develop patience and endurance. These virtues develop by themselves when he tries to adapt himself with others. He develops balance of mind. He can bear extreme heat and cold. Adaptability brings eventually Atma Jnana. He who has this noble virtue is a great man in all the three worlds. He is always happy and successful.

Ahimsa

AHIMSA is non-injuring in thought, word and deed. This is a most important item in the Yogic Yama of Patanjali Maharshi. That is the reason why it is placed in the beginning. If one is well established in Ahimsa; the other four items, viz., Satya, Asteya, Brahmacharya and Aparigraha will come by themselves. One egoism if he wants to practise this virtue. Has to kill his He has to kill himself. He must become a block of stone. He must control his emotions and impulses. Man is worse than a cobra or a scorpion. There is a sword in his tongue. He hurts the feelings of others. He takes delight in injuring others.

He who practises Ahimsa is a man of strong will. He develops strong will-power. In his presence enmity ceases.

There is a hidden power in Ahimsa which protects its votaries. The invisible hand of God gives protection. There is no fear. What can pistols and swords do? First control your physical body. When a man beats you, keep quiet. Suppress your feelings. Follow the instructions of Jesus Christ and his 'Sermon on the Mount.' Says Jesus: "If a man beats you on one check, turn to him the other cheek also. If a man takes your coat, give him your shirt also." This is very difficult in the beginning. The old Samskaras of revenge, "tooth for tooth." "tit for tat," "eye for an eye" and "paying in the same coin" will all force you to retaliate the man. But you will have to wait coolly. Reflect and meditate. Do Vichara. The opponent who is very furious will also become calm, because he does not get any opposition from your side. He gets astonished and terrified also, because you stand like a sage. By and by, you will gain immense strength. Keep the ideal before you.

After controlling the body, control your speech. Make a strong determination; "I will not speak any harsh word to anybody from to-day." You may fail a hundred times. What does it matter? But if you will slowly gain strength from the hundred and odd time, you have already achieved your end. Check the impulses of speech. Observe Mouna, practise Kshama (forgiveness). Say within yourself: "He is a baby-soul. He is ignorant. So he has done it. Let me excuse him this time. What do I gain by abusing him. To err is human but to forgive is divine." Give up slowly Abhimana. That is the root- cause. Finally go to the thoughts and check the thought of injuring. Never think also of injuring any one. Lord Buddha was the only Mahatma who was well-established in Ahimsa. He gave up his body even to the tiger voluntarily when it was hungry.

Truthfulness

SRUTIS emphatically declare "Satyam vada-Speak truth: Satymeva jayati naanritam-Truth alone triumphs but not falsehood." God is Truth and Truth must be realised by speaking the truth. A truthful man is absolutely free from worries and anxieties. He has a calm mind. He is respected by society. If you strictly observe speaking truth for twelve years, you wiil gel Vak Siddhi. Then what-ever you speak will come to pass. There will be power in your speech. You can then influence thousands.

Your thoughts should agree with your words and the words should agree with your actions. In this world people think of one thing, say another thing and do something else. This is horrible. This is nothing but crookedness. You must carefully watch your thoughts speeches and actions. The little gain that you get by telling lies is no gain at all. You pollute your conscience and infect your sub-conscious mind. The habit of telling lies is carried to your next birth also and you undergo sufferings from birth to birth. Have you ever thought over this matter? Be very serious and stop the evil habit of telling lies from this very second.

Write in bold types the words “SPEAK TRUTH” on card-boards and hang them in prominent places in your house. This will remind you when you speak any lie. You will check yourself at once. A time will come when you will be established in the habit of speaking truth. Punish yourself by fasting if you tell a lie and record the lies in the diary. Gradually the number of lies will descrease and you will become a truthful man.

Self-Reliance

SELF-RELIANCE is a very important virtue, Self- reliance gives immense internal strength. This is an important qualification for material and spiritual success, The vast majority of persons have got a leaning mentality. They have lost their power of self-reliance, Luxurious habits have rendered people very weak. A doctor and a lawyer want servants to put on their shoes and stockings. They cannot draw a pail of water from the well. They cannot walk even a furlong.

In olden days our forefathers washed their owa clothing and did all sorts of work for the house. They could even split fuel. They could draw water from the well for hours together. They could walk 40 miles daily. They had wonderful physique and vitality. They had longevity of life. They were absolutely free from any kind of disease. Pyorrhoea, appendicitis and blood-pressure were Latin and Greek to them in those days.

Now-a-days man depends on others for every thing. He has lost this virtue of self-reliance. He has forgotten all about Almic Shakti. He has no idea of the vast magazine of power and knowledge within, in the Alma. His mind goes outwards. He has no inner life.

You must know how to cook your own food. You must give up servants. You must wash your own clothes. You must walk daily to your office. Give up the false idea of prestige and position.

Every one of you should place yourself each step in the spirtual ladder. You are your own redeemer. You are your own saviour. Remember this point well. No one can save another. You will have to depend on yourself alone. Stand upon your own legs and get success in the world and in the spiritual path. Tap the source and draw power by closing the eyes.

Patience and Perseverance

PATIENCE and perseverance are noble qualities that are born of Sattwa. No success, either in the material world or in the spiritual path, is possible without these qualities. These qualities develop the will-power. Difficulties do crop in at every stage and these are to be overcome by patient efforts and perseverance. The success of Mahatma Gandhi is due to these qualities. He never g discouraged by failures. All great persons of the world achieved greatness, success and eminence through patience and perseverance. You will have to develop these virtues slowly.

A patient man always keeps his head cool. He keeps a balanced mind. He is not afraid of failures and difficulties. He finds out methods to streagthen himself For the practice of concentration of mind, one should have assinine patience. Many people get discouraged when they encounter some difficulties and give up the work as hopeless. This is very wrong. Aspirants should not give up their Sadhana when they come across some obstacles.

Patience helps a man in the conquest of temper. Patience gives immense strength. Do all your routine in the day patiently. Slowly develop virtues. Be eager to develop them. Have a mental image of “OM PATIENCE” in your mind. The habit will slowly develop. Meditate on this virtue in the morning. Try to

do all the work of the day patiently. Never grumble or murmur. Think of the advantages of patience and I assure you that you will become an embodiment of patience ultimately.

Sincerity and Honesty

A SINCERE man and one who is honest gets success always in his work. He is very much liked by his superiors. These are Sattwic virtues. Honesty is the best 'policy' in the West but it is a sacred 'virtue' in the East. That man who is endowed with these two noble quali- fications can penetrate into any rigion of the world. People will receive him with outstretched hands. Sincere and honest people are very rare.

A sincere man feels for the troubles and tribulations of others and tries his level best to alleviate their sufferings. He is very sympathetic. He is very very soft-hearted. A sincere man is also generous. He is free from any crookedness, cheating, diplomacy and double- dealing. People place implicit faith in his words. A sincere man is always reliable. He is quite unassuming. There is not a bit of hypocrisy in him. He is quite frank, honest and true. He will not find any difficulty in getting a job anywhere. People are quite eager to take a sincere man in their service, A sincere man has always the well-being of his master in his mind. He works very hard.

A sincere friend, a sincere devotee, a sincere husband, a sincere wife, a sincere son, and a sincere servant, are gods on earth. There is no virtue greater than sincerity. It should be developed at all costs by one and all.

Contentment

You all know the maxim: "A contented mind is a continual feast." The mind is always restless on account of greed. Greed is a kind of internal fire that consumes a man slowly. Contentment is a powerful antidote for the poison of greed. Just as a man who comes from a long walk in the sun is quite refreshed by taking a plunge in the Ganges, so also, that greedy man who is burnt by the fire of Lobha finds immediate joy and relief by a dip in the ambrosial waters of contentment. There are four sentinels who guard the domain of Moksha. They are Shanti, Santosha, Satsanga and Vichara. If you can approach any one of these sentinels, you can get hold of the other three. If you can get hold of Santosha (contentment); you can easily see the other sentinels following you.

There is no greater gain than contentment. A man who is fully endowed with this important virtue is the richest man in all the three worlds. The peace that he enjoys cannot be adequately described in words. He is a mighty emperor on this earth.

Although people know that contentment is a virtue that gives peace of mind, yet, they do not try to develop this virtue. Why? Because they have lost the power of discrimination and the power of Atmic enquiry (Vichara Shakti) on account of passion and greed. Greed is the chief officer of passion. Wherever there is greed, there is passion, and wherever there is passion there is greed almost invariably. The understanding gets clouded, the intellect gets perverted and the memory gets confused by passion and greed. Therefore people find it difficult to develop this virtue-contentment.

It is on the strength of contentment that the sage and Rishis of yore, the Fakirs and Bhikshus, move about it the world in a care-free manner by living on Bhiksha. It s contentment that gives strength to an aspirant to walk in the path of Self-Realisation and emboldens him to march fearlessly in the rugged and thorny path of spirituality. It is contentment that makes an aspirant look upon the worthless perishable things of this world as dung, poison, straw or dust. Contentment develops Viveka, Vairagya, and Vichara.

Contentment opens the doors of Moksha and the realms of eternal bliss and sunshine. Contentment is a divine virtue, He who has perfect contentment gets balance of mind and perfect poise.

Contentment is bliss. Contentment is necter. Conte- ntment gives immortality and infinite peace. Therefore develop this virtue. Lead a happy life. Rest in ever- lasting peace. Have a mental image of this virtue. Repeat mentally "OM CONTENTMENT". The mental habit of contentment will develop.

Regularity and Punctuality

NO MAN can reasonably expect success in life and God- realisation if he dose not possess these two qualifications. "Perfect discipline can only be maintained by regularity and punctuality. There cannot be any success without discipline. Discipline is an enemy of mind. The mind is very terribly afraid when it hears the terms 'discipline, 'regularity, Tapas, Vairagya,' 'renunciation, Sadhana, etc. These practices bring death of the mind (Manonasha).

Man evolves quickly by regular practices. He who meditates regularly gets Samadhi quickly. He gets the meditative mood easily without any exertion. He who does physical exercises regularly, gets repid developmen of body. That man who is irregular and does his action by fits and starts cannot reap the fruits of his efforts.

Learn your lessons from nature. Mark how the season rotates regularly! Mark how the sun rises and sets, how the monsoon comes, how the flowers blossom, how the fruitu and vegetables crop up, how the revolution of the moon and the earth takes place, and how the days and nights, weeks and months and years roll on! Nature is your Guru and guide. The five elements are your preceptor and teacher. Open your eyes, assimilate the instructions and follow.

Regularity, punctuality and discipline, go hand in hand, They are inseparable. College and school students in India imitate the West, in fashion, style, cropping the hair etc. These are all vile imitations. Have you imbibed from them the important virtues, such as, punctuality and regularity? See how an Englishman adjusts his time to the very second! How very punctual he is! The num ber of specialists and research scholars is larger in the West then in India. There may be a few geniuses in India like Gandhi, Raman, Aurobindo, and a few sages and Yogins. But there are innumerable specialists and scholars in the West. They are more studious, regular and punctual than the Indians. They are reputed for this one qualification, viz, punctuality. A European manager does not like his clerks if they are unpunctual. He will issue immediate notice of dismissal to that man who is not punctual. That man who is regular and punctual will get sure success in all walks of life. There is no doubt of this.

The one qualification that gave success in my life is this one important virtue, punctuality. Even Europeans used to admire my punctuality. I used to be very punctual whenever and wherever there was an appoint- ment. It produced a greater impression. I never missed trains. I was always punctual at the station. An unpunctual man always misses his trains. He fails in his business. He loses all his customers. The professor dislikes his students who are unpunctual. If a lawyer fails to attend the courts punctually, of course, he has to lose his case.

Have regular habits in all walks of life. Be regular in going to bed and in rising up early in the morning. "Early to bed and early to rise makes a man healthy, wealthy and wise." Be very regular in your meals always Be regular in your studies, in your physical exercises, in your meditation, etc., and you will have a very successful life and a happy one too. Regularity should be your watch-word.

Pushing Nature

PUSHING nature is also called ‘gushing nature.’ This is the opposite of shyness. The man is aggressive. He tries to penetrate into all places like ether. Some doctors and advocates are starving. Why? Because they have not got this pushing nature. They are very intelligent and clever, but u afortunately they are so incorrigibly shy. They cannot influence other people. The man of gushing nature can talk sweetly and is very adventurous. He is very courageous. He is very very bold.

A man of pushing nature is very active. He knows how to please other people and win others’ hearts. He knows how to serve people and to get into their confidence. He creates work for himself. He cannot remain idle. He always plans, schemes and speculates, He wants to rise up in the ladder of fortune and in the estimation of the world. He is of a very joyous nature, very jovial and can mix with all. He knows how to adjust himself with other people of different temperaments. Pushing nature is necessary for success in life and God- realisation. You will have to cultivate it to the maximum degree. Desire fervently to develop this habit and try your best to make it your intimate friend. Then your other intimate friends, the sub-conscious mind and the will, will do the work for you. Have a clear mental image of the thing you want. This is all that is needed.

Pluck or Knack

THIS quality is most essential for a businessman as for any other man. Knack is dexterity or adroitness. When a man flourishes in business, people say: “Mr. Banerjee has got good business knack. He has got the pluck.” Aptitude is another term which is synonymous with pluck or knack. Politeness, courtesy, good behaviour, are all hidden in this quality ‘pluck. When any man enters a shop for some purchase the salesman has to approach him with great gentleness and address him politely: “Well, Sir, could I do anything for you? Kindly take your seat here, Sir. Will you have some tea or a cold drink?” A rough and rude man cannot prosper in business. Gushing nature is also hidden in business knack.

A man of businss knack is very careful in his accounts. He has a good memory. He knows the current market prices of all goods. He knows economy with efficiency. He knows the places where-from he can get things at very cheap rates. He knows how to advertise. He has presence of mind. He is not afraid of failure or loss. He will make it up very quickly by starting some other side-line. The mind of a businessman who has pluck is always very inventive. A man of pluck is very intelligent.

CHAPTER VI

ERADICATION OF NEGATIVE QUALITIES

Shyness

SHYNESS is a great hindrance in the path of success in life. This is a form of timidity or low fear. Almost all boys have got this weakness. This is a feminine quality which is the Swabhave of women. Shyness manifes's when one is in the wrong path. Every woman, knows that the goal of life is God-realisation and yet she indulges in sexual pleasures. This wrong action makes her shy when she appears before any man. A shy boy or a man cannot express his thoughts boldly before any person. He cannot look directly at the eyes of another man. He will talk something and look at the ground. He cannot approach freely any stranger. A shy man cannot get on well in any kind of business or office. Modesty is not shyness. Modesty is decency or chastity. This comes out of politeness and polish of character.

Those who are shy should try to talk with others boldly. They should look directly at the eyes of others. Shyness is a great weakness. It should be eradicated quickly by cultivating courage.

Timidity

TIMIDITY is another weakness. This is faintheartedness. This is a form of fear. This is also akin to shyness. A timid man has a chicken-heart. He is unfit for public activities and any kind of adventurous work. He is a toad that lives in a small well. He cannot turn out to be a successful man in life. He cannot talk boldly to his superiour. He cannot deal boldly with his customers. How then can he expect prosperity? He is also afraid of losing his life. He is much attached to his wife, children and property. He is afraid of public opinion. A timid man is more or less like a woman. Timidity must be eradicated by developing courage. Timidity is a curse. It weakens man. Success in life, It checks his growth. It hinders his

Pessimism

PESSIMISM is another undesirable negative quality. This is a temper of mind that looks too much on the darker side of things. It is the doctrine that the whole world is bad rather than good. It is a depressing view of life.

The opposite of pessimism is optimism. It always looks on the bright side of the picture. A pessimist is ever gloomy and depressed, lazy and lethargic. Cheerfulness is unknown to him. He infects others. Pessimism is an epidemic and infectious desease. A pessimist cannot succeed in this world. Become a powerful optimist and rejoice in the all-prevading Atma. Try to be very cheerful under any condition of life. You will have to practise this.

Over-Credulousness

SOME people are over-credulous. This is also bad. They are very easily cheated by others, You must fully understand the man. You must know his nature, qualities, his antecedents and his behaviour. You

must try and test him on several occasions. When you are fully satisfied, then you can place your entire confidence in him. He may be a deep man He may put on a false appearance and turn out to be quite the reverse after some time. You will have to watch him very closely and move with him shoulder to shoulder and hear all about him from several other persons with whom he has moved. Man cannot hide his nature for a very long time. His face is the advertisement-board that registers all his inner thoughts and, in short, all that take place in the inner mental factory. After close examination and test only, one should place his confidence and trust in another man.

Suspicion

Too much suspicious nature is also very bad. This is the opposite to over-credulousness. Mind always moves in extremes The husband suspects his wife always. The wife also suspects the husband. There is always a tug-of war and trouble in the house. The proprietor of a shop suspects his servants always. How can business go on smoothly? The world runs on faith.

Intolerance

THEN comes another undesirable negative quality, intolerance. There is religious intolerance. There is communal intolerance. There is intolerance of all sorts. Intolerance is nothing short of pettymindedness. It is unreasonable dislike for little things.

This is due to perfect ignorance. How can a man who sees the one Alma in all beings be intolerant All these small petty differences are pure mental creations Expand! Expand !! Expand !!! Embrace all. Include all. Love all. Serve all. Behold the Lord in all. Unite with all. See God in everything. See the Lord in every face. Feel the Indwelling Presence everywhere. Change the angle of vision. Be liberal and catholic in your views. Destroy all barriers that separate man from man. Drink the eternal Atmic Bliss. Become perfectly tolerant. Excuse the baby souls who are struggling in the path of life's journey and who are committing mistakes. Forget and forgive their mistakes. You will succeed in life. You will realise God quickly. There is no other way.

Sense of Inferiority

MANY a man worries himself too much that he is inferior to others. The idea of superiority and inferiority is purely a mental creation. The inferior man can become a superior man if he exerts, struggles and develops virtues. The superior man may become inferior if he loses his property and falls into evil ways. Never think that you are inferior or superior to anybody. If you think you are superior to others, you will begin to treat them with down-right contempt. The idea of superiority and inferiority is the product of ignorance. Develop equal vision, Live in the true spirit of the Gita. Where is superiority or inferiority when you behold the one Self in all and everywhere? Says William Hazelit, the reputed essayist: The sense of inferiority in others without an indirect appeal to self-love is a painful feeling and not an exalting one." Change your angle of vision or mental attitude and rest in peace.

Depression

ANOTHER evil quality is depression. People have plenty of mony and yet they are always depressed. They put on a morose and peevish appearance. They are always gloomy. Depression is an epidemic and infectious disease. A gloomy man spreads gloom and depression everywhere. He cannot apply himself to any kind of work. He is lazy and idle. Depression depletes all energy. Think of the opposite, cheerfulness.

Have a mental image of joy and the habit of cheerfulness will develop around this mental picture. Smile awhile and laugh to your heart's content. That man who laughs always and keeps a cheerful countenance radiates joy towards others.

Indecision

SOME people are not able to decide anything definitely in certain important matters. They have not got an independent power of judgment. They will simply prolong the matter. They will not come to a definite positive decision. The opportunity will slip away. It will be too late to gather honey in winter. You must think deeply over a matter for some time and should be able to come to a definite decision. At once you must apply your will. You must immediately try to put the matter into execution. Then only you will succeed. Too much thinking will upset the matter. In important matters you can consult some of your elders who have got plenty of experience in the line and who are your real well-wishers. Remember the wise saying: "Cut the gordian knot."

Carelessness and Forgetfulness

CARELESSNESS and forgetfulness are other two evil qualities that stand in the way of success of man. A careless man cannot do any work in a neat and proper manner. These are qualities born of Tamas. Application and tenacity are unknown to a careless man. The superiors get displeased with a careless and forgetful man. There is lack of attention in him. He loses his key, shoes, umbrella and fountain pen daily. He cannot produce papers and records to the officer at the proper moment. He blinks. Follow the lessons in memory-culture and you can have a good memory within a short time. You will have to develop a strong desire to remove these qualities and develop their opposites. This is important. Then alone the will and the sub-conscious mind will do the work for you.

Diffidence

Many people are always diffident. They have no self-confidence. They have energy, capacity and faculty. But they have no confidence in their own powers and facu- Ities and in getting success. This is a kind of weakness that brings failures in all attempts. A man appears on the pulpit to deliver a lecture. He is a capable man. He is well-read. But he is diffident. He thinks foolishly that he would not be able to produce an impressive speech. The moment this kind of negative thought comes to his mind, he becomes nervous, he staggers and gets down the plat. Form. This failure is due to lack of self-confidence. Yo may have little capacity and yet you must have full conf. Dence that you will succeed in your venture. There are people who have very little substance and capacity and yet they can thrill the audience. This is due to their self. Confidence. Confflence is a kind of power. It develops will. Always think: "I will succeed. I am fully confi- dent of my success." Never give room for negative quality -diffidence to enter your mind. Confidence is half success. You must fully know your real worth. A man of confidence is always successful in all his attempts and ventures.

Dishonesty

DISHONESTY is another evil quality. Almost all have got some form of dishonesty or another. Honest people are very rare. Dishonesty is the hand-maid of greed or avarice. Wherever there is dishonesty, there are double-dealing, diplomacy, cheating, fraud, chicanery, etc. These are the retinues of dishonesty. Greed is the chief officer of passion. For the gratification of lust, all dishonest practices are indu- Iged in. If lust

and greed are eradicated, the man becomes honest. A dishonest man cannot thrive in any kind of business, Sooner or later, his dishonesty will be found out. He will be hated by all men in society. He will fail in all his ventures. He will not hesitate a bit to take bribes and to tell lies. To cover up an untruth, he will tell ten lies. To establish the ten lies, he will tell fifty lies. He will not be able to speak even truth with force. He has a rotten Antahkarana. Develop honesty by eradicating dishonesty. Be content with your lot. Never crave for more. Lead a simple life. Let your thoughts be lofty. Fear God. Speak the truth. Love all. See your own self in all. Then you will not be dishonest in your dealings with others. You will be prepared to sacrifice even the very little that you possess. You will develop a large heart and a magnanimous nature. That is what is exactly wanted of you if you want to succeed in life and in God realisation.

The Curse of Bribery

The habit of taking bribes is very common. If you ask any body working in any office; What is your salary, Mr. Jayadev?,' He will say: "Well, my salary is only Rs. 50/- but my income is about Rs. 75/-." This income is nothing but bribe. People are ignorant. Even the so-called educated people have no idea of the law of action and reaction, Samskaras and their force. If you take bribe, you will be punished for this wrong action and the Samskara of taking bribes will force you to take bribes even in the next birth. You will be a dishonest man even in the next birth. Your thoughts and actions are registered in the sub-conscious mind.

You carry your dishonesty from birth to birth and undergo enormous sufferings. Reduce your wants and live honestly within your means. You will have a clean conscience. You will be ever free from anxieties and worries. You will have a peaceful death. I suppose you now understand the gravity of the law. Become an honest man and be true from this very second you read these lines. Never, never join those offices which are amen. Able to corruption and temptations. You will be corrupted,

Hatred

HATRED is another evil quality. This world is full of hatred. There is no real love. The son dislikes his father and tries to poison him to take possession of the legacy soon. The wife poisons the husband to marry another young man of wealth and position. Brothers fight in courts.

How can a man who beholds the same Self in all, hate or dislike another man? The principles of Vedanta should be taught in all schools and collages. This is an impera- tive necessity. The sonner this is done, the better. From the very early boyhood healthy Samskaras should be sown in the minds of young boys. All boys should be trained in the service of humanity. The necessity of universal love should be very clearly emphasised. Then alone there can be a possibility of developing pure love and eradicating hatred. You all should try from now onwards to remove hatred sincerely and earnestly. Conquer hatred by love, jealousy by love and intolerance by love and you will succeed in life.

Jealousy, Pride and Hypocrisy

JEALOUSY is another canker that consumes man. It is nothing but petty-mindedness. Even educated people are not free from this terrible scourge. All restlessness and fighting between one community and another, one man and another, one nation and another, are due to this evil quality. The heart of a jealous man bures actually when he sees his neighbour in a more prosperous condition. The same is the case with nations and communities. Jealousy can be eradicated by developing the opposite quality, viz., nobility or magnanimity. Pride should be removed by developing humility. Hepocrisy should be removed by

developing frankness and simplicity. Anger should be overcome by developing Kshama, love and the spirit of service,

Conquest of Anger

IT will be admitted on all hands that every one of us, without any exception whatsoever, is a victim of this horrible malady. Indeed, control of anger will bring in its train supreme peace and immeasurable joy.

Anger begets eight kinds of vices. All evil qualities and actions proceed from anger. If you can eradicate anger, all bad qualities will die by themselves. The eight vices are: injustice, rashness, persecution, jealousy, taking. Possession of others' property, killing, harsh words and cruelty.

When a man's desire is not gratified and when one stands in the way of its fulfilment, the man becomes angry, The desire gets transumuted into anger. When one is under the sway of anger, he will commit all sorts of sinful deeds. He loses his memory, his understanding becomes clouded and his intellect gets perverted.

If a man becomes irritable for trifling things very often, it is a definite sign of mental weakness. When a man abuses you, and when a man takes away your cloth or coat, if you keep quiet, that is a positive sign of inner strength. Self-restraint or self-control is a sign of great mental strength. An easily irritable man is always unjust, He is swayed by impulses and emotions.

Anger gains strength by repetition. If it is checked then and there man gains immense strength of will. When anger is controlled, it becomes transmuted into spiritual energy that can move the three worlds Just as heat or light is changed into electricity, so also, anger becomes changed into Ojas. Energy takes another form. Energy is wasted enormously when one gets angry. The whole nervous system is shattered by an outburst of anger. The eyes become red, the body quivers, the legs and hands tremble. No one can check an angry man. He gets enormous strength for the time being and gets a collapse after sometime on account of reaction.

Control of anger means control of lust also, Control of anger is really control of mind. He who has controlled anger cannot do any wrong or evil action. He is always just. It is very difficult to say when a man will be thrown into a fit of fury. All of a sudden he gets an irresistible fit of anger for trifling matters. When anger assumes a grave form, it becomes difficult to control. It should, therefore, be controlled even when it is in the form of a small ripple in the sub-conscious mind (Chitta). One should watch his mind very very cautiously. Whenever there is the least symptom or indication of slight irritability, then and there alone it must be nipped. Then it becomes very easy to control anger. Be careful and vigilant and watch the ripple. Then only you are safe.

Glory upto those who have rooted out their anger and attained knowledge of the Self!

Cares, Worries and Anxieties

CARES, worries and anxieties are the products of Avidya or nescience. When the mind rests in Brahman during sleep, when the mind is disconnected from the body by chlorofrom anesthesia, there is no pain, there are no cares, worries and anxieties. From this it follows that cares, worries and anxieties are all pure mental creation. They do not at all exist in the blissful Self. If nescience, which is the root-cause, is annihilated, these cares and worries die of themselves. Therfore you will have to treat the cause and remove the original cause by getting knowledge of the Self or Atma.

Looking at the face in the mirror fifty times daily, application of soap, powder and scented oils, wearing ties, collars and fashionable apparel, intensifies Deha-Abhimana and augments cares. The identification of the Self with this body is extended with those who are connected with this body, such as, wife, son, house, father, mother, sister, etc., and cares increase a hundred-fold. You will have to take care of all these people. You will have to take care of the toys of your son also, because the toys are connected with your son. There is absolutely no end for these cares and worries. Man creates for himself all these cares. No one is to blame. Just as the silk-worm and the spider create a web for their own destruction, out of their own saliva, so also, man creates these cares and worries for his own destruction out of his own ignorance, The clouds arise from the ocean by evaporation of the heat of the sun and then obstruct the sun itself which gives heat for the rising of the clouds. So also, cares and worries are created by man for his own annihilation. How can these cares and worries have a real existence in the Atma which is an embodiment of bliss and peace? Destroy Abhimana of the body. All connections and cares will die by themselves this very second. Do this now and feel the bliss. There is no use of hearing the method for preparing a custard pudding. Eat the pudding and rejoice. This is what I expect from you without any delay.

The hairs of a man turn grey within a couple of hours if he worries himself much. Worries have got a corroding effect on the brain, tissues, nerves and cells. Worries impair digestion, bring exhaustion and sap the vitality and vigour of man. Worries make a man anaemic and bloodless. The mental energy is dissipated by cares and worries Worries, when combined with fear and anger, kill a man in a second. In fact worries shorten the life of man. Many diseases take their orgin in worries Worries weaken the will. A man of worries cannot turn out any good work with attention. He is careless and listless. He cannot apply himself steadily to any work He is a living dead man, He is a burden to his family and to mother earth.

Some people have developed a worrying habit. You cannot find even a bit of cheerfulness on their faces. They always have “castor-oil faces” or “quinine faces.” Have you carefully noticed the face of a man when he takes a dose of quinine or castor oil? They are gloomy and depressed. Such people should not come out of their rooms. They pollute the world atmosphere and the thought-world and affcet other people, Gloom is -epidemic disease. All those whe come in contact with gloomy people are immediately affected. A gloomy man should cover his face when he comes out.

Never worry yourself over any matter. Be always cheerful. Think of the opposite which is cheerfulness. Use your reason and commonsense always. Be sagacious and prudent. Develop farsightedness, You can avert dangers and failures. You can overcome any shortcoming. If you are careful and also vigilant, if you are honest and straightforward, if you discharge your daily Sandhhya, meditation, prayer. And other duties of Varnashrama, and if you speak truth and practise celibacy, nothing can harm you. Even Brahma, the Creator, will be afraid of you. Everything will go on smoothly. You will have an unru- ffled life. Even difficulties will roll on smoothly without affecting you a bit. Why then should there be room for cares and worries? Have always a balanced mind. Always smile and laugh. Develop this habit. Even if any difficulty manifest., keep a cool mind. Remember the formula: “EVEN THIS WILL PASS AWAY.” Reflect and assert “Why should I unnecessarily worry myself? I have gained Power now. I know the ways to pull on in this world now. I am not afraid of anything. I have a strong will now, I meditate on Alma, Nothing can upset me now. I am invincible. I can move the world, I am a dynamic personality. I know how to adjust myself to my environments and surroundings. I can influence people, I know the art of suggestion and auto-suggestion. I will never worry myself about anything. I am always peaceful and strong. I derive bliss from within. I always say now: ‘Mr. Worry, good-bye now unto you. I am a different man now. I am made of sterner stuff. Worries are now afraid to show their faces to me. Remove the worries of millions of other people.” I can also

Conquest of Fear

Fear is a negative quality or modification of the mind. It is the result or product of ignorance.

Fear assumes various froms. The Ghurkha soldier is not afraid of knife or bullet but he is afraid of scorpions. A hunter is not afraid of tigers in the forest but is afraid of the surgeon's knife. The man of the frontier is not afraid of knife; he can even allow the surgeon to open his intestines without chloroform but he is terribly afraid of snakes. Some are afraid of ghosts. The vast majority of persons are afraid of public criticism. Some are afraid of diseases. The most healthy and strong man has got some imaginary fear of some obscure disease.

There are various degrees in fear. They are simple fright, timidity' shyness alarm, terror and terrible fear. When there is terrible fear, the whole body perspires, urine and fecal matter are ejected involuntarily. The mind becomes like a log of wood, Sometimes shock and immediate collapse take place and the man dies of sudden terrific cardiac failure. The face becomes pale and the eyes express a peculiar ghastly listless look.

Parents and teachers should infuse the spirit of courage in their sons and students from the very boyhood. They should ask them to read stories in the Mahabharata' which deal with the chivalrous acts of Bhishma and other persons. Boys have got pliable and elastic minds. They can be manipulated well at this period of life. The Samskaras can be indelibly impressed at this age. Brahmacharya gives tremendous strength and infuses courage.

Control of Evil Habits

THIS is Kali Yuga. This is the age of scientific inventions and discoveries. This is the age of fashion and false notions. This is modern civilisation. This is the age of aeroplane, cinema, radio and novel-reading. Dharma has become a decrepit He is somewhere in a decrepit hospital. People are acting according to their own whims and fancies. There is no check. Every man is a Guru. He does not care for any religious instructions. Passion is swaying everyone. Discrimination, right thinking, and Vichara, have taken to their heels. Eating, drinking and procreation are the goal of life. Moksha has become a non-entity and a visionary dream. Evil habits of all sorts have cropped up in all.

A friend greets another friend not with the names of God: "Jai Sri Krishna"; "Jai Ramjiki"; but with a packet of cigarettes and a peg of whisky. He says: "Come along, Mr. Naidu, Have a smoke. Have a drink of gin-squash." Alcohol is such a strong devil that, if once it enters the system of man, it never leaves him till he becomes a confirmed drunkard who can consume bottles after bottles and till he rolls down in the gutters. Even our Hindu ladies hailing from respectable and renowned families have taken to smoking and drinking liquor. In the beginning they start with small doses to excite their passion and develop the habit soon. Alcohol is a deadly poison that destroys the brain cells and nerves. Many nervous diseases are due to this only. It becomes very difficult to correct and reform a drunkard. The habit becomes very strong. No amount of hypnotic suggestion can do any good. A drunkard is a wreck and a menace to society. One should be very careful in the beginning. He should avoid the company of drunkards.

Then comes another evil habit which is so vary common all the world over and that is smoking. Smokers bring a little bit of philosophy and medical opinion in support of their habit. They say: "Smoking keeps the bowels clean. I get a good motion in the morning. It is very exhilarating to the lungs, brain and the heart. When I sit for meditation after a smoke I get nice concentration." Very sound philosophy indeed! They bring very ingenious arguments to support their case. They cannot leave this inveterate habit. There

are such heavy smokers who can without the least ado finish off a tin of cigarettes in a few hours. This habit starts from the early boyhood. A little boy gets a curiosity for smoking. He stealthily removes a cigarette from his elder brother's pocket and tries the first smoke. He gets a little tickling of nerves and hence continues the theft daily. After sometime he cannot manage witha few cigarettes. He begins to steal money to get a tin for Rimself independently. Parents and relations are all heavy mokers. They are the real Gurus for these little boys. What a nasty state of affairs! Horrible indeed is their lot! These parents are entirely responsible for the bad conduct of their sons and daughters. Any intoxicant becomes a necessity after some time and the man finds it extremely difficult to give up the habit. He becomes a slave to smoking. Maya havocs through habits. This is the secret of her workings. You will not get an iota of benefit from smoking Give up this wrong foolish imagination. Smoking brings irritable heart, "tobacco heart," amblyopia and other diseases of the eyes and nicotine poisoning of the whole system. Various other nervous diseases and impotence also develop.

Now comes another evil habit which is still more common and that is betel-chewing. Votaries of this evil habit bring in wonderful philosophical argument in support of their principles like their brother-smokers.

People who drink strong tea and coffee very many times in the day develop a bad habit. They also become slaves to these drinks. In happy moderation they help hard workers. But the thing is that man loses his will- power and finds it hard to resist his falling into immoderation. There comes the trouble. He becomes a slave. If he can remain as a master and if he can give it up at any time there is no harm.

Sleeping in the day time is another evil habit. It shortens life. Time is wasted considerably. It brings in laziness and lethargy. It develops gastritis, dyspepsia, and a host of other ailmentes. It should be entirely given up if you want to grow quickly Snatch every second and utilise it properly. Life is short and time is fleeting. Death is waiting. How happy is the man who is horoughly destitute of a single evil habit! He can attain great success in life and apply himself diligently in Yogic Sadhana.

The vast majority of persons have got the evil habit of using slang terms and vulgar words always during their conversation. When they become excited and angry, they pour forth a continuous shower of all sorts of foul epithets. It cannot be described. There are people who use the word: "Sala" every second. It has become like the habit of saying: "of course" in the case of some people. Sala means brother-in-law in Hindi. If you call any boy by the term "Sala" he will become very furious. People have got vulgar habits and use these slang terms A man of refined taste, culture and polish can never utter any such words.

The correction of any evil habits is very simple. An advocate was a terrible smoker for a period of fifteen years. With a strong will he left it off entirely. Feel strongly first that you have got an evil habit and feel strongly also that you should give up the evil habit immediately. Then your success has already come. Will strongly: "I will give up this bad habit from this very second." You will surely succeed. Giving up any bad habit at once is better. The habit of slowly giving up by gradual reduction generally turns out to be unsuccessful. Beware of recurrences. Resten turn your face when a little temptation tries to reappear, Keep the mind fully occupied in your work. Be busy. Entertain a strong desire: "I must become a great man presently." All these habits will fly away in a moment. Feel strongly: "I must become a spiritual man." All these bad habits will take to their heels at once.

Use your sub-conscious mind for the eradication of your habits. It is your intimate friend and thick chum. Keep companionship with him. He will make matters all right Establish new and healthy habits. Develop your 'will' also. Give up bad company and always have Satsanga. Live amidst Mahatmas. Their strong currents will overhaul your evil habits. There is nothing impossible under the sun. Where there is a will there is a way.

Conquest of Passion

IN a broad sense, passion means any strong desire. There is passion for service of country in patriots. There is passion in first-class aspirants for God-realisation. In some people there is a strong passion for novel reading. There is passion for reading religious books. But generally, in common parlance, passion means lust or strong sexual appetite. This is a physical craving for sexual or carnal gratification. When any sexual act is repeated very often, the desire becomes very keen and strong. The sexual instinct or the reproductive instinct in man involuntarily prompts him for sexual acts for the preservation of his species.

Passion is in a seed-state in young boys and girls. It dose not give them any trouble. Just as the tree is latent in the seed, so also, passion is in a seed-state in the minds of children. In old men and women passion gets suppressed. It cannot do any havoc. It is only in young men and women who have reached adolescence that this passion becomes troublesome. Men and women become slaves to passion They become helpless.

Some ignorant people say: "It is not right to check passion. We must not go against nature. Why God has created young beautiful women? There must be some sense in His creation. We should enjoy them and procreate as many as possible. We should keep up the progeny of the line. If all people become Sannyasins and go to forests, what will become of this world? It will come to an end. If we check passion we will get disease. We must get plenty of children. There is happi- ness in the house when we have abundant children. The happiness of married life cannot be described in words. It is the be-all and end-all of life. I do not like Vairagya, Tyaga (renunciation), Sannyasa and Nivritti." This is their crude philosophy. They are the direct descendants of Charvaka and Virochana. They are life-members of Epicurean school of thought. Gluttonism is their goal of life. They have a very large following. They are friends of Satan. Admirable is their philosophy!

When they lose their property, wife and children, when they suffer form an incurable disease, they will say: "O God, relieve me from this horrible disease. Forgive me of my sins, I am a great sinner,"

Passion should be checked at all costs. Not a single disease comes by checking passion. On the contrary, you will get immense power, joy and peace. Thentrary, also effective methods to control passion. One should reach Atma which is beyond nature by going against nature. Just as a fish swims against the up-stream in a river, so also, you will have to move against the worldly currents of evil forces. Then alone you can have Self- realisation. Passion is an evil force and it should be checked if you want to enjoy undecaying Atmic bliss. Sexual pleasure is no pleasure at all. It is a mental delusion. It is attended with dangers, pain, fear, exertion and disgust. If you know the science of Atma or Yoga, you can very easily control the dire malady which is passion. God wants you to enjoy the bliss of Atma which can be had by renouncing all these pleasures of this world.

Throughout the Gita the one ringing note that arrests the imagination and mind of the readers is that the man who has calmed his passion-nature is the most happy man in this world. It is also very very easy to control passion which is your deadliest enemy if only you take this subject very seriously and apply yourself to spiritual Sadhana wholeheartedly with a single minded devotion and concentration. Nothing is impossible under the sun. Dietetic adjustment is of paramount importance. Take Saltwic food, such as, milk, fruits, green dal, barley bread, etc. Give up pungent foods such as curries, chutneys, chillies, etc. Take a simple diet. Do Vichara, Chant 'OM' Meditate on Atma. Enquire "Who am I?" Remember that there is no Vasana in Atma. Passion belongs to the mind only. Sleep separately. Get up at 4 A. M., and do the Japa of Maha Mantra or Om Namassivaya' or 'Om Namo Narayanaya' according to your taste, temperament and capacity. Do meditation on the divine form and divine attributes such as Omnipotence,

Omniscience, Omnipresence, etc. Study one chapter of the Gita daily. Make it a point not to tell lies even at the cost of death itself. Fast on Ekadasi days or whenever your passion troubles you. Give up novel-reading and cinema-going. Spend every minute profitably. Practise Pranayama also. Study the book "SCIENCE OF PRANA- YAMA." Do not look at women with passionate intents. Look at your toes when you walk along the streets and meditate on the form of your deity. Repeat always your Guru Mantra even while walking, eating and working in the office. Try to see God in everything. Keep a daily diary. Refer to the appendix of this book. I have shown the form of a diary there. Keep the diary regularly and send it on to me for review at the end of every month. Write down your Guru Mantra daily in a clean note-book for an hour and send the note-book every month to me.

You will be able to control passion if only you strictly adhere to the above instructions to the very letter. You can laugh at me if you do not succeed Blessed is the man who has controlled his passion for he will soon have God-realisation. Glory unto such a soul!

Practise Seershasana, Sarvangasana and Siddhasana simultaneously with Pranayama. These are all highly useful in the conquest of passion. Do not overload your stomach at night. Night-meals should be very light. Half a seer of milk or some fruits will constitute a obt regimen or menu at night. Have the motto: "PLAIN LIVING AND HIGH THINKING" engraved in letters of gold in the forefront of your conscience.

Attachment

Attachment is the root-cause for all human ills and sufferings. It is the product of ignorance or Avidya. It is modification of nescience or ignorance. The husband weeps at the death of his wife, because he is attached to the physical body of his wife. The wife also weeps at the time of her husband's death not because of pure love for him but simply because she could not get now any sexual pleasure and other comforts which she had enjoyed when he was alive. Wherever there is attachmant, there are Moha and fear. Moha or infatuated love or delusion and fear are the old-standing associates of attachment. The cause of fear is attachment for this body and property. Attachment and fear are inseparable. They are like fire and heat.

Attachment is real death. Non-attachment is eternal life. Attachment brings manifold miseries. Non-attach- ment brings manifold bliss. Attachment contracts the heart. Non-attachment expands the heart and infinitum. Attachment makes a man a little being. Non- attachment brings freedom independence and perfection. Attachment brings discord, rupture and quarrel. Non- attachment brings concord and harmony. Attachment is poison. Non-attachment is nectar. Attachment is your deadly enemy. Non-attachment is your intimate friend.

Attachment hurls you down into this miserable Samsara. Non-attachment lifts you up to the lofty heights of Brahmanhood.

Mean-Mindedness

THIS world abounds in mean-minded people of every sort, Ninety-nine per cent of people are mean-minded in some way or other. This is due to TamoGuna. The heart of a mear-minded man burns when he sees others in pros- perous condition. It burns when he hears of the success and attainments or virtuous qualities of others. He vilifies them and aims at their downfall. He does scandal- mongering and back-biting. He is extremely jealous and envious. Mean-mindedness is a form of jealousy. One may be an intellectual giant, He may be a very great poet. His books might have been prescribed as texts for the

students of M. A.,, in the University. But he may be a very mean-minded man without any scruples or principles. The whole society may admire his talents as a poet or as a scholar and at the same time may hate him as he is very mean. As a real man he is nothing.

A mean-minded man will not hesitate to poison his brother to usurp his property. He will not hesitate to put false signatures, utter deliberate lies, defraud a man, commit adultery and rob a man of his wealth. He is ready to do any kind of mean act to amass wealth. He has not got a clean conscience. He is very calculative. Miserliness goes hand in hand with mean-mindedness. He will be pained to part even with a pie. Charity is unknown to him. He may be a great man in society but he will be fighting in the railway platform shamelessly with a porter for two pies. He may spend kerosene oil worth about two annas to find out a missing pie in his daily account. He will eat sweetmeats, fruits, etc, but his heart will burn if his servant also eats the same articles. He will ask his servant to eat gram and black sugar. He will make great differences in serving tea or anything to others. He will keep the best thing for himself and distri- bute the rotten stuff to others. He will not give even a single morsel of food to save a dying man. Heart as hard as flint. He has a

The remedy for this dire disease is the cultivation of the opposite virtue which is nobility or magnanimity. Charitable nature, cosmic love and the spirit of service should be developed. Satsanga is highly beneficial. Regular meditation on the virtue of nobility is necessary. Sit very quietly in a solitary room at night and close your eyes. Introspect and find out what sort of mean actions you did during the course of the day. Record these in your daily spiritual dairy. Watch also the mean Vrillis that arise from the mind-lake and nip them in their very bud.

Crooked-Mindedness

CROOKED-MINDED people also are to be found in abundance in this world. Crooked-mindedness is a Tamo- Guna Vritti. Such people are always crooked in talking and arguing. They indulge in qubbling and wrangling They are always fond of vain talks. They will assert emphatically that only their statement is correct and the statement of others are false and absurd. They cannot keep quiet even for a single minute. Their arguments are very peculiar. They will not argue with any person in a respectable manner. They will take to vituperation and fall out in the end. Cultivation of nobility, politeness and straightforwardness, will eradicate this evil quality.

CHAPTER VII

HEALTH AND LONG LIFE

HEALTH AND LONG LIFE

Good physical health can be achieved and maintained by observing rigidly the laws of health and the rules of hygiene, by taking wholesome, light, substantial, easily digestible, nutritious, bland food or Sattwic diet, by inhaling pure air, by regular physical exercise, by daily cold bath, by observing moderation in eating, drinking etc. Good mental health can be attained and maintained by Japa, meditation, Brahmacharya, practice of Yama, Niyama and right action, Atmavichara, change of thought, relaxation of mind by dwelling the mind on pleasant thoughts, mental recreation and the practice of cheerfulness.

The whole universe from the mighty sun to the tiniest atom is controlled by law. There is perfect order every- where. The sun performs its duties quite regularly. It rises at the proper time and sets at the proper time. The stars and planets revolve in an orderly manner They are governed by laws. There are laws in the mental plane. There are laws of physics, of astronomy, of mathematics. There are laws of hygiene and health which govern our own being. In the vast universe man alone is the breaker of laws and the violator of rules. He is the single example of health, leads a life of disspation and then wonders why he lawlessness and discord. He wilfully disregards the laws of suffers from diseases and disharmony. He deliberately ignores the rules of hygiene and right living and then weeps when he is ailing from an incurable malady.

How wonderful is this magical machine-the human body, the moving temple of God or the chariot of the soul, Mother Prakriti has exhibited her marvellous skill and maximum dexterity in constructing this marvellous machine. If you seriously ponder over for a while over the structure and working of this wonderful machine that is our body, you will be struck with awe and wonder.

Study of anatomy and physiology, hygiene and the science of dietetics which will help you to keep the body in a healthy and strong condition so that all its machinery may work harmoniously, must be your first study. You have ignored the laws of health and the rules of hygiene. Hence you have poor health, poor physique and a dilapidated frame.

Regular practice of Yogic exercises or Yoga Asanas even for fifteen minutes a day will keep you quite fit and soon make you hale and hearty. You will have abundant energy, muscular strength and nerve power, a charming personality and you will live long.

Vital Facts About Health

Though we boast ourselves to be civilised men, yet when the question of food comes, we make many imper- ceptible blunders.

The English system of taking food and breakfasts often is not compatible with the tropical climes of our country.

By taking cooked and concentrated foods, with spices and condiments, we fill our belly with denatured food and hence this degeneration in the physique of the youths of the 20th century.

We cannot change our age-long habits all of a sudden, and so we must have some compromise.

First, we should take some sort of exercise such as a morning walk or some abdominal gymnastics or Suryanamaskar or Asanas, at least two of the last i. E., Paschimottasan and Sarvangasan.

Secondly, we should take a morning bath either in hot or cold water.

Thirdly, we should have no breakfast-only a cup of milk or juice of lemon, orange or tomato in a cup of hot or cold water, after bath. Instead of milk, buttermilk also can be taken. If nothing is available, a cup of hot or cold water will suffice.

Fourthly, we should not discard our usual meal in the morning, but avoid fried and spiced food and sweets as far as practicable.

Fifthly, in the afternoon, instead of tea or coffee, we can take one or two fruits, available in the season.

Sixthly, our evening meal should consist mainly of fruits and vegetables and milk.

Seventhly, the evening meal should be finished before 7 or 8 P. M.

Eighthly, we should go to bed between 10 and 11 P.M.

Ninthly, once in a week we should have two meala of fruits, milk and vegetable only.

And, tenthly, we should not entertain pessimistic thoughts, God is always good. The apparent difficulties which we have to face in life are for our progress, and we must pray to God to find out means and measures to overcome them. Before going to bed, we must bring the image of our favourite deity before our mind's eye and pray to God fervently to give us health, wealth and power to fight the battle of life successfully.

Occasional fasts are as essential as occasional feasts, to correct our errors against natural life, which are often inevitable. An occasional use of enema or castor oil, or any vegetable laxative is necessary to clean the bowels, when we feel constipated.

Lastly, when we begin to take our usual meals of cereals, we should observe the following rules as far as practicable.

Starches, fats, green vegetables and sugar can be taken together as they require either an alkaline or neutral medium for their digestion.

Proteins, fats, green vegetables and acid fruits may be taken together.

It is golden rule to take fruits in the morning and silver rule to take in the afternoon. Fruits may be taken alone.

Only a little lemon juice may be added to give relish to our food. Buttermilk can be taken after meals or an hour or two after meals.

All these rules are for persons whose digestion is not good and the number of such persons is numerous. Only very few persons of robust health can digest any kind of food and can overcome any irregularity in food by their streneous work.

Physical ill-health, weakness and nervous debility often provide the best soil in which the weeds of moral lapses and spiritual ignorance grow rapidly. Maintenance of sound physical health is an effective preparation to build up inner moral and spiritual strength.

Fasting-Its Benefits

Fast is a subject that is commended by all religions and all creeds of thought. It is the first step in the ladder of Divine Life.

Fast is the first suggestion that your doctor, of whatever practice he may be, prescribes to you as soon as you go to him for diagnosis, because it gives him a correct view of your entire physical system. This explains that the nervous system places itself clearly before the medical men more easily when you are not fed than when your stomach is full. Both fast and feast give blessing to the human being. The feast gives you immediate blessing which vanishes in a few seconds craving for more, whereas fast gives a different kind of happiness more lasting than that of a feast.

Just imagine for yourself the life of a man who has steadily taken upon himself a course of fast at regular intervals of, say, once a week. He shines with the divine splendour which he has unconsciously got about himself. He feels the calm and peace which he has cultivated by devotion to the Almighty when he is spending his hours of silence by concentrated prayer to the Lord. A complete fast of 24 hours gives you a chance of keeping your bowels at rest; the brain is free to think of the Lord for more hours than you can otherwise do; it gives a rejuvenation to your limbs and a concentration of vision to your eyes and all your energies get a thourough overhaul, which you cannot otherwise have. It is a continuous flow of bliss which stays in your system. The more it flows the more it develops. It is part of your self, always developing and never receding. It is only a course of evolution. It gives you a different personality altogether. You are definitely nearer to God Almighty. This kind of bliss sheds its rays on all personalities that it comes in touch with. It is out of experience that the old sages practised and preached fast as an important routine of life. Take it now, in case you are not used to it.

The Exadashi, the Sabbath Day, or Saturday, which ever suits you best, can be oberved as a fasting day. Keep at definite and regular intervals as it suits you. It gives the worldy-minded man more and more happiness just as the sage, who has nothing to ask for. It gives him altogether a different kind of health. It is absurd to imagine that you are growing weak for want of food.

Indirectly you grow stronger day by day both physically and mentally through fasting.

Physically your system has had an overhaul more than what an intelligent doctor can do for you. Mentally you have more concentration, and more resisting capacity. You improve in firmness; there is more capacity to with- stand the physical disturbances of any kind, illness, fatigue and any disease.

Just imagine a man who has eaten fully and drunk to the brim. He is suffering more than a sickly man, till his stomach gets bloated with poisonous gas. But fasting bestows in you a divine happiness which can be enjoyed with such delight that when once you take to it, you are not inclined to leave the habit. A man who spends his few hours of leisure in absolute calmness after his first meal succeeding a period of fast is having a feeling of enjoyment which can never be expressed. His joy knows bounds. It is heavenly and bears no no comparison to anything on earth.

Fasting gives clearness of insight into subject, a mirror for the vision; it bestows in the human machine an activity all anew. You just hear a course of discourses by a man who has practised fast. You somehow develop an awe, you have an inexplicable liking for him, for no reason you are proud of having him in

your presence, all for Divinity that has unconsciously crept into him without his knowledge. All on a sudden, you are forced to think for awhile as to why you should not fast in the immediate future. A man with genuine practice of fast at regular intervals has clear cut thoughts, an expression all his own, an imagination which others cannot excel. His ideal can only be Divinity. His aim in life can only be Immortality, The ego stands nowhere before him. His thoughts are sublime and firm. His actions are diligent. There is a transcendental glow in him. He has the kindgom of God on earth in his own personality. He never wounds the feelings of others. His ideas are rays of light in the darkness of human life in everyday world.

Yoga Asans for Health

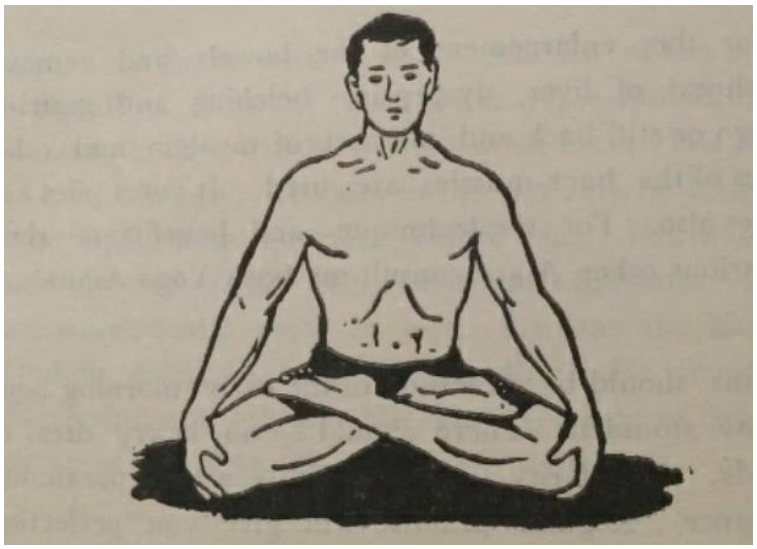
Yoga Asans are intended for the thorough exercise of the internal organs, viz, liver, spleen, pancreas, intestines, heart, lungs, brain and the important ductless glands of the body. Regular practice of Yogic exercises even for fifteen minutes a day will give you abundant energy, muscular strength and nerve power, a charming persona- lity and long life. Yoga Asans will root out all chronic diseases and bestow upon the practitioner physical, intellectual and spiritual strength and power.

Sirashsan is a penacea, a cure-all, a sovereign specific for all diseases. It is a powerful blood purifier and a nervine tonic. Sarvangasan keeps a healthy thyroid. It removes dyspepsia, constipation and other gastro intestinal disorders of a chronic nature. It is useful in venereal and other diseases of the bladder and ovaries. Paschimottanasan is a specific for corpulance or obesity and for the enlargement of the bowels and removes sluggishness of liver, dyspepsia, belching and gastritis, Jumbago or stiff back and all sorts of myalgia and other diseases of the back-muscles are cured. It cures piles and diabetes also. For the technique and benefits of these and various other Asans consult my book Yoga Asans.

Asans should be practised in the early morning hours in empty stomach. There should be no heavy dress on the body. Regularity and punctuality are of paramount importance. Regular practise will give you perfection. Asans should be practised in a well ventilated room or open space. Asans must be practised with common- sense. There should be no strain. Relaxation at every interval is advisable. Asans can be practised by any class of people. Even the ladies and aged people can very well practice them with benefits for all-round development of the body. At the end of the practice some warm milk may be taken; then ample relaxation and rest should follow. Asans should be practised on a four-fold blanket over a smooth surface.

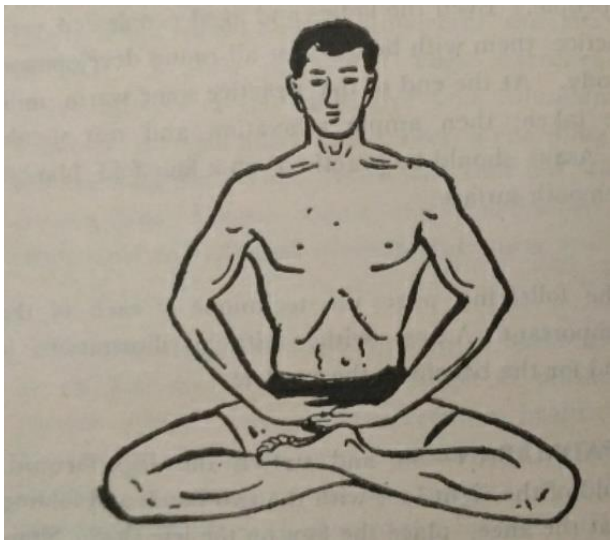
In the following pages the technique of each of the most important Asans with suitable illustrations is presented for the benefit of the readers,

1. PADMASAN-Sit and stretch the legs forward. Take hold of the right foot with the two hands and folding the leg at the knee, place the foot on the left thigh. Simi- larly fold the left leg and place it on the right thigh. Keep the body errct and place the hands between the heels, one over the other or on the knees with Chinmudra.

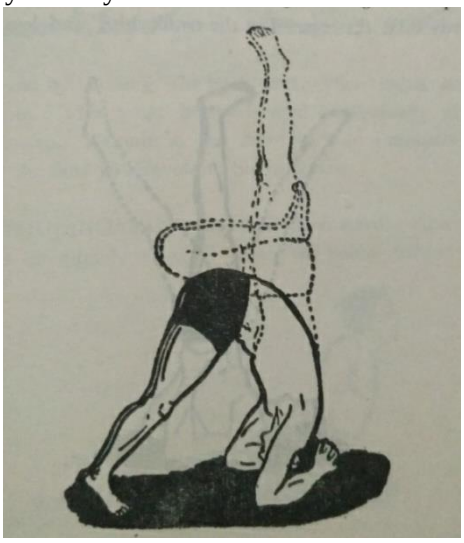


2. SIDDHASAN-Sit and stretch your legs forward

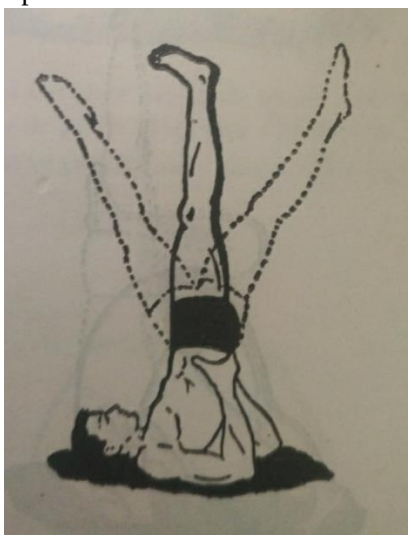
   Bend the left leg at the knees and place the heel at the space between the anus and the scrotum. Then fold the right leg and place the heel against the pubic bone or just above the genitals. Keep the body erect and place the hands as in Padmasan.



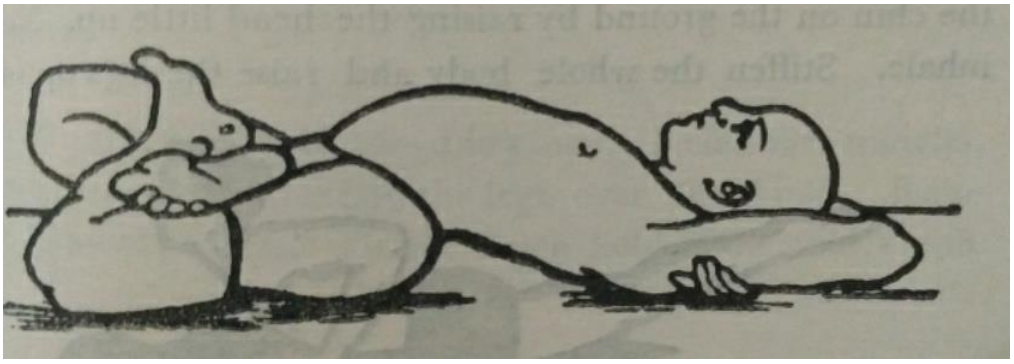
3. SIRSHASAN-Sit on your knees on a soft seat. Make a finger-lock by interweaving the fingers and place it on seat, with the lock as the vertex and the forearm resting on the ground as the base. Now place the top of your head on the blanket between the hands and close to the finger lock. Raise the body and bring the knees to your chest, the toes still touching the ground. From this position slowly try to remove the toes a little up from the ground. Then slowly raise the legs, higher and higher up till the body becomes erect. Keep this posture for a few seconds and then bring down the legs very lowly. Slowly increase the time from 2 to 15 Mts.



4. SARVANGASAN-Lie on the back quite flat. Slowly raise the legs. Lift the trunk hips and legs quite vertically. Rest the elbows on the ground firmly and support the back with the two hands. Raise the legs till they become quite vertical. Press the chin against the chest. Stand from two minutes and increase the period up to 30 minutes.



5. MATSYASAN—Sit in padmasan lying on the back. Now lift the trunk and head. Rest the top of the head on the ground by bending the back well. Then catch hold of the toes. This must be performed immediately after Sarvangasan. Remain in the Asan for 2 or 3 minutes or for half the time you devote to Sarvangasan.

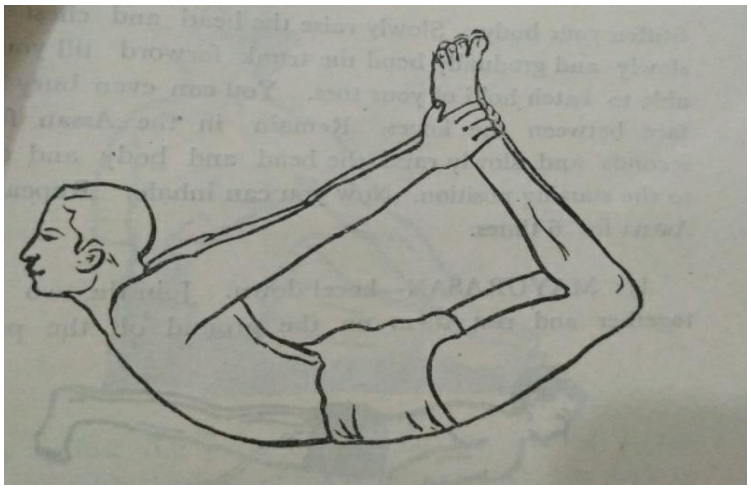


6. BHUJANGASAN-Lie face downward, with all muscles completely relaxed. Place the palms below the corresponding shoulders and raise the head and upper portion of the body slowly and without jerk, just as the cobra raises its hood. Bend the spine well. Let the body, from navel downwards to the toes, touch the ground. Repeat it for half a dozen times.

7. SALABHASAN-Lie prone (on the face) and keep the hands along with the body, palms facing above. Rest the chin on the ground by raising the head little up. Now inhale. Stiffen the whole body and raise the legs up one Cubit from the ground. The knees should be kept straight. The sacrum to is raised a little along with the legs. Now the chest and the hands will feel the burden of the legs. Keep the thighs, legs and toes in a straight line. Remain in the pose for 50 seconds. Repeat 4 times.

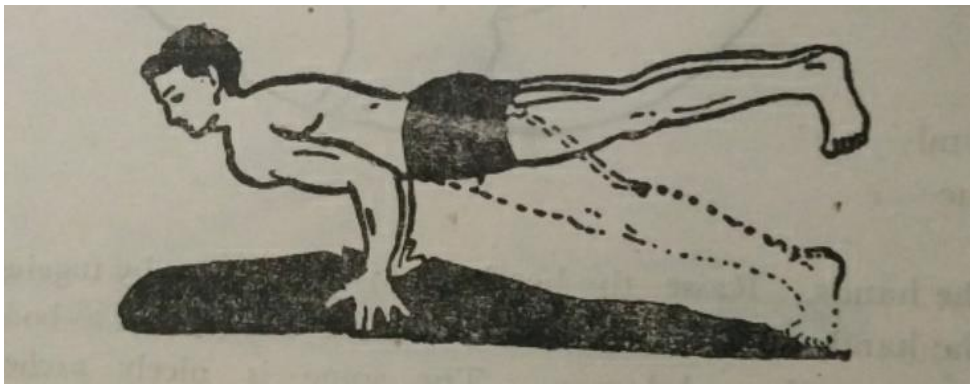
8. HALASAN-Lie flat on your back. Keep the two hands near the thigh, plams facing the ground. Without bending the legs, slowly raise them higher up. Keeping the hands quite stiff on the ground, raise the hip and the lumbar part of the back also and bring down the legs to the ground beyond the head. Keep knees quite straight and close together. Press the chin against the chest. Breathe slowly through the nose. Remain in the Asan for two minutes or repeat the Asana for 5 or 6 times.

9. DHANURASAN-Lie prone. Relax the muscles. Bend the knees and fold the legs over the things. Raise the head and chest. Firmly catch hold of the ankles with the hands. Raise the head, body and knees by tugging the hands and legs so that the whole burden of the body rests on the abdomen. The spine is nicely arched backwards like a bow. Keep the arm and forearm straight and stiff. Keep the knees close. Repeat for half a dozen times.

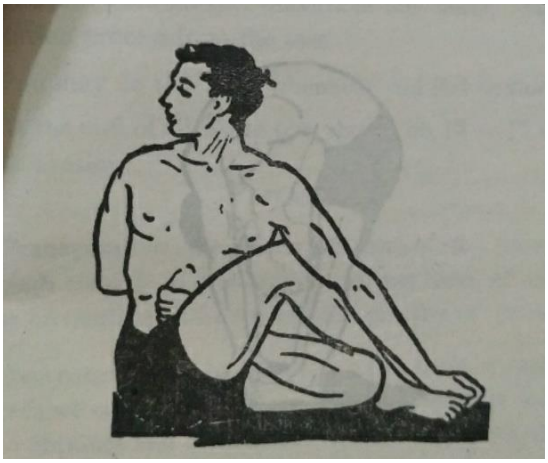


10. PASCHIMOTTANASAN-Lie flat on the back, Keep the legs and thighs fixed straight on the ground, stiffen your body. Slowly raise the head and chest and slowly and gradually bend the trunk forward till you are able to catch hold of your toes. You can even bury your face between the knees. Remain in the Asan for 5 seconds and slowly raise the head and body and come to the starting position. Now you can inhale. Repeat the Asana for 6 times.

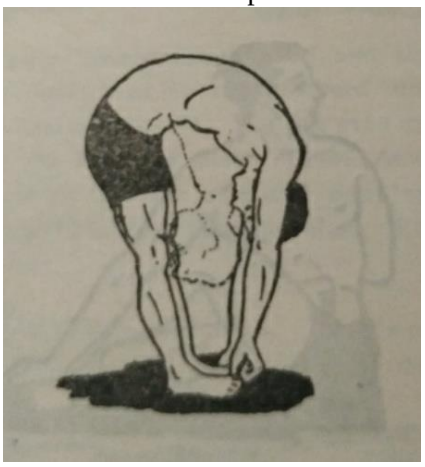
11. MAYURASAN-kneel down. Join the two arms together and rest them on the ground on the palms, fingers pointing to the feet. You can make a slight curve of the finger to facilitate balancing. With steady and firm forearms for supporting the whole body, bring down the abdomen slowly against the conjoined elbows. Then stretch your legs and rest the toes on the ground. Inhale and raise the legs together straight on a level with the head, parallel to the ground. Keep the posture steady for five seconds. You may stand for minute after few days' practice.



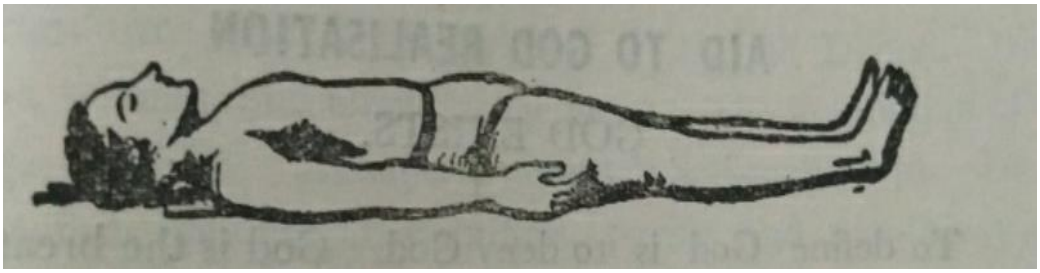
12. ARDHMATSYENDRASAN-Sit with legs stretched out. Bend the right leg at the knee and set the heel firmly against the perineum. Bend the left leg at the knee and with the help of the hands arrange the foot to rest on the ground by the external side of the right thigh. Then passing the right hand over the left knee, catch hand of the left foot by the hand firmly. The left knee is placed on the right exilla. In order to have more mechanical advantage or twisting the spine, the left hand now swung back and the right thigh is caught. Now steadily give a pull and twist the spine and turn towards the right. To help the spine twist evenly all through, the neck also is turned towards the left shoulder. Keep the chest erect and forward. Remain in the pose for 5 seconds. Repeat 4 to 5 times.



13. PADHASTASAN-Stand erect. Raise your hands over your head and inhale fully. Then exhale slowly and while exhale slowly and while exhaling slowly bend the body down till the hands reach the toes and the nose touches the knees. Keep the knees stiff and erect. Do not bend the legs. The raised hands should be in touch with the ears all through even while bending the body. You can catch hold of the toes. In course of practice you can bury the face between the knees and keep the palms firmly on the ground. Remain in the pose for 6 seconds. Repeat 4 to 5 times.



14. SAVASAN-Lie supine (on the back). Keep the hands on the ground by the sides. Let the legs be straight Keep the heels together and toes separated. Close your eyes. Now relax all the muscles of the body. Start the eelaxation process from the toes. You may do this Asan whenever you feel strained. At the end of all Asans one should do 10 to 15 minutes of Relaxation.



Pranayama

Pranayama is the perfect control of the life-currents through control of breath. A correct habit of breathing must be established by the regular practice of pranayama.

By controlling the motion of the lungs or respiratory organs we can control the prana that is vibrating inside. He who disciplines and controls breath will have good appetite, cheerfulness, handsome figure, great strength, courage, enthusiasm, a high standard of health, vigour, vitality, intelle- ctual capacity, memory power and concentration of mind.

Sit in any pose or in the chair. Slowly draw the air through the left nostril. Retain the air as long as it is comfortable. Slowly exhale through the right nostril. Again, draw the air through the right, retain and exhale slowly through the left nostril. Repeat this six or seven times according to your strength and capacity.

CHAPTER VIII

AID TO GOD REALISATION

GOD EXISTS

To define God is to deny God. God is the breath in your nostrils, light in your eyes. The search for God is a question of supply and demand. If you really want God. If there is a demand for God, then the supply will come at once.

The denier of God exists. The existence is God. The doubter always exists. The existence of the doubter is God.

There are beauty, intelligent beings, luminosity, law, order and harmony in spite of apparent disorder and disharmony. There must be an Omniscient, Omnipresent, and Omnipotent Being who governs and controls this vast universe.

There is display of intelligence in every inch of creation. The Divine Hand is operating everywhere. Can my brother, the psychologist, manufacture a mind? Can the scientist explain whence the laws of Nature are? It is obvious that ever since the beginning of creation some miraculous and mysterious power has been at work. You can call this "Mysterious Power" or "Father in Heaven," "Jehovah," "Allah," "Substance," "Essence," "Brahman" "Ahur-Mazda." Know him. All Power and all Know- ledge shall be added unto you! Meditate, Realise.

The Life Divine

Religion produces a living influence on the heart and life of a person. It affords spiritual food for the mind. It transforms man into divinity. It is Life Divine. It melts, purifies, and changes the heart. The foundation of religion is faith. Its superstructure is Self-realisation. Its walls are holiness, truthfulness, purity and non-injury. Discrimination, dispassion, serinity, self-restraint, one- pointedness of mind and aspiration are the bricks. Love is the cement. Ory bo

Social customs and conventions have been given the status of religion by ignorant people. These social customs and conventions cannot, however, be called religion. They are changing from time to time according to the needs of the society or the exigencies of the occasion for the preservation of the society and the spiritual well-being of the individuals.

You cannot call social customs and conventions as religion. Religion is eternal and unchanging. If you strictly follow it, it will lead you to eternal bliss and freedom from the trammels of birth and death.

All religions point out the path to God-realisation or perfection or freedom. All religions are essentially the same. Real religion is one. It is the realisation of the oneness or unity of the Self. It is the religion of love and heart. All the religions are the different versions of the one religion of Oneness and Love.

Man forgets all about his religion on account of ignorance or lust for power and greed. He has become irreligious. So he has come down to the level of the brute. He has lost all sense of morality. He does

havoc. He creates mischief. He stabs, loots and burns houses. The law of the jungle prevails. What a disgraceful, deplorable state!

If man always remembers the essential unity of all selves, if he is religious, if he has really understood that all beings are one, that all are children of one God, if he has know- ledge of the law of Karma, the teachings of saints, prophets and seers, if he has understood the illusory nature of this world, he will never think of doing any harm to others in thought, word and deed. He will never manufacture bombs. He will never think of Self-aggrand- izement. He will ever be leading the Life Divine and be happy for ever. He will ever be serving others. He will contribute all in his power towards the happiness of others.

Irreligious life is the cause of war and riots. Irreligious life is the cause for restlessness, power-politics, division, separation, murder, arson and all sorts of disgraceful, abominable, heaven-closing brutal acts.

A really religious man is a veritable God on this earth. He is a cementing synthetic force. He is all love. His heart is filled with mercy, kindness and affection. He is a blessed peace-maker. He is a superman.

Quoting scriptures will not make one religious. Taking one meal a day, the bending of the knees, standing upon the head for three hours or on one leg till sun-set, practising Vajroli or Nauli, doing Tratak on the sun, will make one religious. Religious life is a life of rigorous. Discipline. It is the annihilation of the lower of self and a rich life of bliss and fullness in the Eternal,

Take away religion. Then man lives to no purpose. He is far away from the purpose of his creation. Life is a dreary waste here. There is no living without religion, It is only religion that makes existence valuable and fills the mind with love, devotion, serenity and cheerfulness. True religion shows its influence in every part of your conduct and makes your life sublime and divine. Religion is the tie that links man with his creator.

Religion is the foundation of society, the source for all good and happiness, and the basis of all virtue and prosperity of the Individual and the nation. Civilization. Aw, order, morality and all that elevates man and gives peace to the nation are all the fruits of the practice of religion.

Religion teaches men their near relation to God and produces in them the spiritual awakening of divine consciousness; it generates in them vigorous, sublime thoughts. Religion is mixed up with your very being and daily life. It gives you security of perennial joy, enternal life and everlasting bliss and new hopes when all mundane hopes disappear.

Religious life is the greatest of all blessings. It lifts a man from the mire of worldliness, impurity and infidelity. Intellect is vain if it is not illumined by religion. Religion does what philosophy can never do, If you live in accordance with the rules of religion you will attain wisdom, immortality, ever-lasting peace and enternal bliss. You will become the wisest, the happiest among men of this world.

Religion is the final centre of repose and undying peace. It is the goal to which all things tend. It is the impregnable citadel of virtue and purity and everlasting bliss. It is an invinsible fortress which cannot be destroyed by any number of atomic bombs.

Religion is not a dogma. It is not mere prayer which one offers when one suffers from severe intestinal colic or chronic dysentry. It is pre-eminently life in the Eternal or the Everlasting-Silence. It explains to the ignorant the nature of the Unseen or the Unknowable and shows the way to realise Him.

May you all lead a true religions life and thus attain the final beautitude or Immortal Bliss!

Mind and Its Control

Mind is the cause for bondage and freedom of man. A mind that is filled with impure Vasanas tends to bondage; whereas a mind that is destitude of Vasanas tends to freedom. Mind is no mind when the Vasanas are destroyed. You become mindless When you become mindless, intution dawns and you are endowed with the eye of wisdom. You enjoy indescribable peace.

Mind clings to sensual objects through Vasnnas and constantly thinks of objects. One of the most common habits of mind is the wandering habit. It can not stick to one point as it is of the nature of air. Destruction of of desires and control of Indriyas are the essential steps for the control of mind. It is the desire that makes the mind restless. Therefore if you want to check this wandering mind, you will have to renounce all sorts of desires and control the Indriyas first. Then alone you will be successful in the practice of concentration, meditation, will-culture and thought culture.

Mind is Atma-Sakti. It is through mind only that Brahman or the Supreme Self manifests as the differential universe with heterogeneous objects. Mind is nothing but a collection of samskaras or impressions. Nothing but a bundle of habits. It is The true nature of the mind consists in the vasanas or subtle desires; the idea of "I" or egoism is the seed of the tree of mind. The sprout which springs up from this seed egoism is Buddhi or intellect. From this sprouts the ramifying branches called Sankalpas take their origin. Mind is made of subtle Satwic matter. According to Chandogya Upanishad, mind is formed out of the subtlest portions of food.

Mind is of two kinds, viz; the Ashudda or impure mind and the Shudda or the pure mind. The former leads to bondage while the latter helps the aspirant attain liberation. Have no longing for objects. Reduce your wants. Cultivate Vairagya or dispassion. Do not mix much. Do not talk much. Do not walk much. Do not eat much. Do not sleep much. Control your emotions. Abandon desires and vasanas, Control irritability and lust. Slay the impure mind through the pure mind and trans. Cend the pure mind through meditation. Practice perfect Brahmacharya. There is no half measure in the spiritual path.

Never wrestle with the mind. Do not use any violent efforts in concentration. When the mind is jumping and wandering much, make no violent effort to control the mind, but rather allow it to run for awhile and exhausts its efforts. It will take advantage of the opportunity and will jump around like an unchained monkey at first. Then it will gradually become quiet and look to you for orders.

If evil thoughts enter your mind, do not use your will. Force in driving them. You only lose your energy in doing so. You will tax your will. You will fatigue your- self. The greater the efforts made, the more the evil thoughts will return with redoubled force. They will return more quickly also. The thoughts will become more powerful. Be indifferent. Keep quiet. Become a silent witness of those thoughts. Do not identify with them. They will vanish zery soon. Substitute good thoughts. Pray and sing the Lord's name.

Never miss for a day your meditation. Regularity is of paramount importance. When the mind is tired out, do not concentrate. Give a little rest. Do not take heavy food at night. This will interfere with your morning meditation. Japa, kirtan, pranayam, satsang (association with sages), practice of sama (serenity), Dama (self-rest- raint), Yama (right conduct), Satwic food or pure food study of scriptures, meditation, vichara or Atmic enquiry- all these will help you to control the mind and attain eternal bliss and Immortality.

Watch all your feelings carefully. Suppose you get a gloomy feeling. Take a small cup of milk or tea. Sit calmly. Close your eyes. Find out the cause for the depression and try to remove the cause. The best method to overcome this feeling is thinking of the opposite. Positive overcomes the negative. This is a

grand effective law of nature. Now think strongly of the opposite of gloom. Think of cheerfulness. Imagine the advantages of cheer- fulness. Feel that you are in the actual possession of this quality. Again and again repeat the formula: OM CHEERFULNESS mentally, Feel' I am very cheerful'. Begin to smile and laugh several times. Sing some tunes that can elevate you quickly. Singing is very beneficial to drive off gloom, Chant OM loudly several times. Run in the open air. The depression will vanish soon. The method of displacing or dislocating the negative feeling by substituting the opposite positive feeling is very easy. Within a short time, the undesirable feeling vanishes. Practice this and feel. You will be successful after some sittings and some practice.

You can treat in the same manner other negative feelings as well. If there is the feeling of anger, think of love. If there is harshness of heart, think of mercy. If there is lust, think of the advantages of celibacy. If there is dishonesty, think of honesty, integrity. If there is misserliness, think of generosity and generous persons. If there is pride, think of humility. If there is hypocrisy, think of frankness and its valuable advantages. If there is jealousy, think of nobility and magnanimity. If there is timidity, think of courage and so on. You will drive off the negative feelings and will be established in positive state. Practice of a continued type is essential. He care. Ful in the selection of your companions. Talk very little and that too on useful matters.

Concentration

FIX the mind on some object either within the body or without. Keep it there steadily for sometime. This is concentration. You will have to practise this daily.

Purify the mind first through the practice of right conduct and then take to the practice of concentration, Concentration without purity of mind is of no avail. There are some occultists who have concentration; but they have no good character. That is the reason why they do not make any progress in the spiritual line. He who has a steady posture and has purified his nerves and the vital sheath by the constant practice of control of breath will be able to concentrate easily. Concentration will be intense if you remove all distractions. A true celibate who has preserved his energy will have wonderful concentration.

Some foolish impatient students take to concentration at once without undergoing, in any manner any prelimi- nary training in ethics. This is a serious blunder. Ethical perfection is a matter of paramount inportance.

You can concentrate internally on any of the seven centres of spiritual energy. Attention plays a very prominent part in concentration. He who has developed his powers of attention will have good concentration. A man who is filled with passion and all sorts of fantastic desires can hardly concentrate on any subject or object even for a second. His mind will be jumping like an old monkey.

He who has gained abstraction (withdrawing the senses from the objects) will have good concentration. You will have to march on in the spiritual path step by step and stage by stage. Lay the foundation of right conduct, postures, regulation of breath and abstraction, to start with. The superstructure of concentration and meditation will be successful then only.

You should be able to visualise the object of concen- tration very clearly even in its absence. You will have to call up the mental picture at a moment's notice. If you have good concentration you can do this without much difficulty. In the beginning stage of practice, you can concentrate on the tick tick sound of a watch or on the flame of a candle or any other object that is pleasing to the mind. This is concrete concentration. There is no concentration without something to rest the mind upon. The mind can be fixed

on any object in the beginning which is pleasant. It is very very difficult to fix the mind in the beginning on an object which the mind dislikes.

Sit in lotus-pose (Padmasana) with crossed legs. Fix the gaze on the tip of the nose. This is called the nasal gaze. Do not make any violent effort. Gently look at the tip of the nose. Practise for one minute in the beginning. Gradually increase the time to half an hour or more. This practice steadies the mind. It develops the power of concentration. Even when you walk, you can keep up this practice.

Sit in lotus-pose and practise fixing the mind between the two eye-brows. Do this gently for half a minute. Then gradually increase the time to half an hour or more. There must not be the least violence in the practice. This removes tossing of mind and develops concentration. This is known as frontal gaze The eyes are directed towards the frontal bone of the forehead. You can select either the nasal gaze or the frontal gaze according to your taste, temperament and capacity.

If you want to increase your power of concentration you will have to reduce your worldly activities. You will have to observe the vow of silence every day for two hours or more.

Practise concentration till the mind is well established on the object of concentration. When the mind runs away from the object bring it back again.

When concentration is deep and intense all other senses cannot operate. He who practises concentration for three hours daily will have tremendous psychic power-he will have a strong will-power.

Even if the mind runs outside during your practice of meditation do not bother much. Allow it to run. Slowly try to bring it to your object of concentration. By repeated practice the mind will be finally focussed in your heart, in the Self, the Indweller of your heart, the final goal of life. In the beginning, the mind may run 80 times. Within six months, it may run 70 times, Within a year, it may run 50 times; within two years, it may run 30 times; within five years, it will be completely fixed in the divine consciousness, Then it will not run out at all even if you try your level best to bring it out, like the wandering bull which was in the habit of running to the gardens of different landlords for eating grass but which now cats fresh gram and extract of cotton seeds in its own resting place.

Twenty Hints On Meditation

1. Have separate meditation-room under lock and key. Never allow anybody to enter the room. Burn incense there. Wash your feet and then enter the room.
2. Retire to a quiet place or room where you do not fear interruption, so that your mind may feel secure and at rest. Of course, the ideal condition cannot always be obtained, in which case you should do the best you can. You should be alone, yourself in communion with God or Brahman.
3. Get up at 4 a. M. (Brahmamuhurta) and Meditate from 4 a. M. To 6 a. M. Have another sitting at night from 7 p. M. To 8 p. M.
4. Keep a picture of your Ishta Devata in the room, and also some religious books the Gita, the Upanishads, the Yoga-Vasishtha, the Bhagavata, etc, Spread your Asana in front of the picture of your Ishta Devata.
5. Sit in Padma, Siddha, Sukha or Swastika Asana. Keep the head, neck and trunk in a straight line. Do not bend either forward or backward.

6. Close your eyes and concentrate gently in the Trikuti, the space between the two eye-brows. Lock the fingers.

7. Never wrestle with the mind. Do not use any violent effort in concentration. Relax all the muscles and the nerves. Relax the brain. Gently think of your Ishta Devata. Slowly repeat your Guru-Mantra with Bhava and meaning. Still the bubbling mind. Silence the thoughts.

8. Make no violent effort to control the mind, but rather allow it to run along for a while, and exhaust its efforts. It will take advantage of the opportunity and will jump around like an unchained monkey at first, until it gradually slows down and looks to you for orders. It may take some time to tame the mind but each time you try it will come around to you in a shorter time.

9. SAGUNA AND NIRGUNA DHYANA: To meditate on a Name and a Form of the Lord is Saguna- Dhyana. This is concrete meditation. Meditate on any from of God you like, and repeat His Name mentally. This is Saguna Dhyana. Or, repeat OM mentally and meditate on abstract ideas like Infinity, Eternity, Purity, Consciousness, Truth, Bliss, etc., identifying these with your Self. This is Nirguna-Dhyana. Stick to one method. In the initial stages, Saguna-Dhyana alone is suitable for the vast majority of persons.

10. Again and again withdraw the mind from worldly objects when it runs away from the Lakshya, and fix it there. This sort of combat will go on for some months.

11. When you meditate on the Lord Krishna in the beginning, keep His Picture in front of you. Look at it with steady gazing without winking the eyelids. See His feet first, then the yellow silken robe, then the ornaments around His neck, then His face, ear-rings, crown on the head, set with diamonds, then His armlets, bracelets, then His conch, disc, mace and lotus. Then come again to the fect. Now start again the same process. Do this again and again for half an hour. When you feel tired look steadily on the face only. Do this practice for three months.

12. Then close your eyes and meantally visualise the picture and rotate the mind in the different parts, as you did before.

13. You can associate the attributes of God, as omni- potence, omniscience, purity, perfection, etc., during the course of your meditation.

14. If evil thoughts enter your mind, do not use your will force in driving them. You will only lose your energy. You will only tax your will. You will fatigue yourself. The greater the efforts you make, the more the evil thoughts will return with redoubled force. They will return more quickly, also. The thoughts will become more powerful. Be indifferent. Keep quiet. They will pass away soon. Or, substitute good counter-thoughts (Pratipaksha-Bhavana method) Or, think of the picture of God and the Mantra, again and again, forcibly Or pray.

15. Never let a day pass without meditation. Be regular and systematic. Take Sattwic food. Fruits and milk will help mental focusing. Give up meat, fish, eggs, smoking, liquors, etc.

16. Dash cold water on the face to drive off drowsiness. Stand up for 15 minutes. Tie the tuft of hair on the head, with a piece of string, to a nail above. As soon as you begin to doze, the string will pull you up, will wake you up. It will serve the part of a mother. Or, lean upon an improvised swing for 10 minutes, and move yourself to and fro. Do 10 or 20 mild Kumbhakas (Pranayama). Do Seershasana and Mayurasana. Take only milk and fruits at night. By these methods you can combat sleep.

17. Be careful in the selection of your companions. Give up going to talkies. Talk a little. Observe Mowna for two hours daily. Do not mix with undesirable persons. Read good, inspiring, religious books. (This is substitutive good company, if you do not get positive good company). Have Satsanga. These are all auxiliaries to meditation.
18. Do not shake the body. Keep it as firm as a rock. Breathe slowly. Do not scratch the body every now and then. Havethe right mental attitude as taught by your Guru.
19. When the mind is tired, do not cocentrate. Give it a little rest.
20. When an idea exclusively occupies the mind it is transformed into an actual physical or mental state.

Therefore, if you keep the mind fully occupied with the thought of God alone, you will get into Nirvikalpa Samadhi very quickly. Therefore exert in right earnest.

The Essence of Bhakti

Everything happens by His will. To submit to His Will in all matters is to enjoy enternal bliss and peace. True and sincere surrender unto the Lord is the essence of Bhakti. Take everything as His will. Surrender yourself unto His protecting hands. You will enjoy perennial bliss and peace. Do perfect self-surrender to the will of the Lord. You can ever be at perfect ease. The best mantra or prayer is "I am Thine. All is Thine. Thy will be done, my Lord" when you surrender to the Lord, there is no need for you to look after yourself. Dedicate your life to the Lord. He will surely look after you in every respect, and you will have no more worries.

The Divine grace is life's greatest invaluable treasure. The grace of the Lord is the ultimate factor in your life. Divine grace comes only when the mind is purified by selfless work, Japa, Kirtan and service of Saints. If there is self-surrender, there is inflow of grace. Lord's grace will descend in proportion to the degree of self-surrender. The more the surrender, the more the grace.

If you are untruthful, insincere, hypocritical, you are unfit for the Lord's grace. God is your ever watchful guardian. The real grace of God makes you stick to the spiritual path. Spiritual and divine grace should back up personal efforts. Then alone is God-Realisation possible, Supreme love comes only from the grace of God. If there is self-surrender to the Lord you will be free from desire, fear and anger. You will be well-balanced, you will enjoy peace and supreme bliss.

Surrender unto God. You will attain Fullness. May the Lord bless you.

Bhakti Commandments

1. Develop devotion through Japa, Kirtan, Sattvic food, worship (Pooja), etc. Yearn for God-vision. Love Him with all your heart. Remember Him constantly.
2. Keep the company of Saints, the righteous and the wise. Study devotional books like the Gita, the Bhagavata, the Ramayana, the lives of Saints.
3. The name of the Lord is Divine Nectar. Name is your sole Refuge, Prop and Treasure. Name and Nami (God) are one. Always chant His Names with devotion. Do Kirtan. This is the principal Sadhana in Kali Yuga. Via

4. Pray to the Lord from the core of your heart: “I am Thine. All is Thine. Thy will be done. I am an instrument in Thy Hands. You do everything. You are just. Grant me faith and devotion.”

5. Feel the presence of God with you. See God in every face. Behold the whole world as the Lord,

6. Practise Sadachara (right conduct). Cultivate virtues and eradicate vices. Be good. Be kind to all. Be humble. Be pure. Speak the truth. Control anger. Have a large heart. Develop compassion.

7. Teach the eye to behold the Form of the Lord. Teach the ear to hear the Lord’s Leelas and Glory. Teach the hands to serve the Saints and the poor.

8. Take refuge in the Lord. Do total, ungrudging self-surrender. Live for him. Offer your actions to Him. His Grace will descend on you.

9. Have perfect trust in God. Faith is necessary to attain God. Faith can take you to the inner chambers of the Lord.

10. Constantly repeat some inspiring verses (praises of God’s glory) or some Mantras, or the Names of God, This will be your Divine background of thought.

JAPA YOGA

1. In this Iron Age, Japa is an easy way for attaining God-realisation.

2. Japa is the repetition of any Mantra or name of the Lord with Bhav and feeling.

3. Japa removes the impurities of the mind, destroys sins and brings the devotee face to face with the Lord,

4. Every name is filled with countless powers: just as fire has the natural property of burning things, so also the name of God has the power of burning the sins and desires.

5. Sweeter than all sweet things, more auspicious than all good things, purer than all pure things, is the name of the Lord.

6. Name of Lord is a boat to cross this Samsara. It is a weapon to destroy the mind.

7. The repetition of the Mantra again and again generates spiritual force and momentum and intensifies the spiritual Samskaras or impressions.

8. Mananaat Trayate iti Mantrah By the Manana, constant thinking or recollection, one is released from the round of births and deaths; so it is called Mantra.

9. Repetition of Mantra raises vibrations. Vibrations give rise to definite forms. Repetition of OM NAMASHIVAYA gives rise to the form of Lord Siva in the mind; repetition of OM NAMO NARAYANA gives rise to the form of Lord Hari. A devotee of Lord Krishna should repeat “OM NAMO BHAGAVATE VASUDEVAYA”; a devotee of Lord Rama “OM SRI RAMAYA NAMAH” or “OM SRI RAM JAYA RAM JAYA JAYA RAM”, a devotee of Devi, Gayatri Mantra or Durga Mantra.

10. The glory of the name of God cannot be established through reasoning and intellect. It can certainly be experienced or realised, only through devotion, faith and constant repetition.

11. Manasic Japa, is more powerful than loud Japa.

12. Get up at 4. A. M. And do the Japa for two hours. Brahmamuhurtha is most favourable for Japa and Meditation.

13. If you cannot take a bath, wash your hands, feet, face and body, and sit for Japa.

14. Face North or East when sitting. This enhances the efficacy of the Japa.

15. Sit on a Kusha-grass seat or dear-skin or rug. Spread a white cloth over it. This conserves body electricity.

16. Do some prayer before starting the Japa.

17. Have a steady pose. Have Asana Jaya or conquest over Asana. You must be able to sit on Padma, Siddha or Sukha Asana for three hours at a stretch.

18. When you repeat the Mantra have the feeling or mental attitude that the Lord is seated in your heart, that Sattwa or purity is flowing from the Lord to your mind, that the Mantra purifies your heart, destorys desires and cravings and evil thoughts.

19. Do not do the Japa in a hurried manner, just as a contractor tries to finish his work in a hurried way, eo it slowly with Bhav, one pointedness of mind and single minded devotion.

20. Pronounce the Mantra distinctly and without mistakes. Do not repeat it too fast or too slow.

21. Use not the index finger while rolling the beads. Use the thumb, the middle and the ring fingers. When counting of one Mala is over, revert it and come back again. Cross not the Meru. Cover your hand with a towel.

22. Be vigilant. Keep an alert attention during Japa. Stand up and do the japa when sleep tries to overpower you.

23. Resolve to finish a certain minimum number of Malas before leaving the seat.

24. Mala or rosary is a whip to goad the mind towards God.

25. Sometimes do the Japa without a mala. Go by the watch.

26. Practise meditation also along with Japa. This is Japa-Sahita-Dhyana. Gradually Japa will drop and meditation alone will continue. This is Japa-Rahita Dhyana.

27. Have four sittings for Japa daily early morning, noon, evening and night.

28. It is better to stick to one Mantra alone. See Lord Krishna in Rama, Siva, Durga, Gayatri.

29. Regular Japa Sadhana is most essential. Sit in the same place and at the same time. Japa must become habitual. Even in dream you must be doing Japa.

30. Japa Yoga is the easiest, quickest, safest, surest and cheapest way for attaining God-realisation. Glory to the Lord! Glory, glory to His Name! O man! Take refuge in the Name. Name and Nami are inseparable.

Gayatri Mantra

ओ३म् । भूभुवः स्वः । तत् सवितुर्वरेण्यम् भर्गो देवस्य धीमहि । धियो योनः प्रचोदयात् ओ३म् ॥

We meditate on that Ishwara's Glory who has created the Universe, who is fit to be worshipped, who is the embodiment of Knowledge and Light, who is the remover of all sins and ignorance. May He enlighten our intellect.'

Mantra for getting married कात्यायनि । महामाये ! महायोगिन्यधीश्वरि ! नन्दगोपसुर्त देवि ! पर्ति में कुरूते नमः ॥

Kaatyaaani Mahaomaaye Mahaayoginyadheeswari Nandagopasutam Devi Patim Me Kuru Te Namah.

Let the girl who wishes to find a suitable, and good husband repeat this Mantra She can do the japa during two sittings-morning and evening-after bath. A mini- mum of three Malas of japa of the Mantra should be done per sitting.

An account should be maintained of the number of Malas done per day. When 1,00,000 Japa is completed, the Divine Mother Gauri should be worshipped on a Friday, Brahmins and the poor should be sumptuously fed, and nine Kanyas should be offered clothes and orna- ments and worshipped as visible manifestation of Devi.

Mantra for Getting a Child

देवकीसुत ! गोविन्द | वासुदेव ! जगत्पते ! देहि मे तनयं कृष्ण ! त्वामहं शरणं गतः*

Devakeesuta Gobinda Vaasudeva Jagatpate Dehi Me Tanayam Krishna Twaamaham Saraanam Gatah*

*If the wife is to recite this poem the last word should be recited as गता

Both the husband and the wife can repeat this Mantra. Two special sittings can be devoted to the japa-morning and evening-after bath. A minimum of three Malas of japa of the Mantra should be done per sitting.

An account should be maintained of the number of Malas done per day. When 1,00,000 japa is completed, Brahmins and poor people should be given a grand feast. Plenty of charity should be done. Clothes and sweets should be distributed to children. A Havan should be performed on the concluding day of the japa.

Maha Mrityunjaya Mantra

॥ महामृत्युञ्जयमन्त्र ॥ ॐ त्रयंबकं यजामहे सुगन्धि पुष्टिवर्धनम् । उर्वारुकमिव बन्धनात् मृत्योर्मुक्षीय मामृतात् ॥

Om Trayambakam Yajamahe Sugandhim pushtse Vardhanam Urvaarukamiva bandhanaat mrityormuksheeya maamritat

MEANING. We worship three-eyed one (Lord Siva) who is fragrant and who nourishes well all being; may He liberate us from death for the sake of Immortality even as the cucumber is severed from its bondage (to the creeper)

BENEFITS:-1. This Maha Mrityunjaya Mantra is a life giving Mantra. In these days, when life is very complex and accidents are an everyday affair, this Mantra wards off deaths by snake-bite, lightning, motor-accidents, fire-accidents, cycle accidents, water-accidents, air-accidents and accidents of all descriptions. Besides it has a great curative effect. Again, diseases pronounced incurable by doctors are

cured by this Mantra, when chanted with sincerity, faith and devotion. It is a weapon against diseases. It is a Mantra to conquer death.

2. It is also a Moksha Mantra. It is Lord Siva's Mantra. It bestows long life (Deergha Ayush), peace (shanti) wealth (Aishwarya), prosperity (pushti) satisfaction (Tushti) and immortality (Moksha).

3. On your brithday, repeat one lakh of this Mantra or at least 50,000; perfrom Havan and feed Sadhus, the poor and the sick. This will bestow on you long life, peace and prosperity.

4, Kindly consecrate one Mala or more daily to Sri Swami Sivanandaji Maharaj !

Hari Om Tat Sat

The efficacy of prayer.

Prayer is the effort of man to commune with the lord. Prayer is a mighty spiritual force. Force of gravity or It is as real as the attraction. Prayer elevates the mind. It fills the mind with purity. It is associated with the praise of God. It keeps the mind in tune with God. Prayer can reach a realm where reason dares not enter, it can take you to the spiritual realm or kingdom of God.

Prayer frees the devotees from the fear of death. It brings him nearer to God and makes him feel his essential immortal and blissful nature. The power of prayer is indescribable. Its glory is ineffable. Sincere devotees only realise its usefulness and splendour. It should be done with reverence and faith and with a heart full of devotion.

Do not argue about the efficacy of prayer. You will be deluded. Prayer dose not demand high intelligence or eloquence. God wants your heart when you pray. Even a few words from a humble, pure soul, though illeteriate, will appeal to the Lord more than the eloquent, flowing words of an orator or a Pandit. Even when the medical board has pronounced a case to be hopeless, prayer comes to rescue and the patient is miraculously cured. There have been many instances of this description. He who prays regu- larly has already started the spiritual journey towards the domain of everlasting peace and perennial joy. That man who dose not pray lives in vain.

Do not pray for attainment of any selfish ends or mundane gifts. Pray for His mercy. Pray for divine light, parity and spiritual guidance. Pray constantly. Prayer generates good spiritual currents and produces tranquility of the mind. If you pray regularly your life will be gradually changed and moulded. Prayer must become habitual. If prayer becomes a habit with you, you will feel as if you can not live without it.

Prayer can move mountains. Prayer can work mira- cles. Pray even once from the bottom of your heart. Have a meak receptive attitude of mind. Cultivate intense feeling in your heart. The prayer is atonce heard and responded. Do this in the daily battle of life and realise for yourself the high efficacy of prayer. You must have strong conviction in the existence of God. Pray fervently right now from this very second. You will attain eternal Bliss.

Secret of Karma Yoga.

A raw untrained aspirant feels "My preceptor is training me like a servant or peon. He is using me for petty jobs." He who has understood the right significance of Karma Yoga will take every work as Yogic activity or worship of the Lord. There is no menial work in his vision. Every work is puja of Narayan. In the light of Karma Yoga all actions are sacred. That aspirant who always takes immense delight in doing

works which are considered by worldly man as menial services, and who always does willingly such acts only will become a dynamic Yogi. He will be absolutely free from conceit and egoism. He will have no downfall. The canker of pride connot touch him.

Study the autobiography of Mahatma Gandhi. He never made any difference between menial service and dignified work. Scavengering and cleaning of the latrine is the highest Yoga for him. This is highest prooa for him. In the west cobblers and peasants have risen to a very great position in society. Every work is a respectable work for them. A boy applies polish to the boots in the streets of London for a penny. He carries newspapers and journals in the afternoon for sale and works as an appren- tice under a journalist during his leisure hours at night, He studies books, works hard, never wastes a minute and in a few years becomes a Journalist of great repute and international fame.

A real Yogi does not make any difference between menial and respectable work. It is only an ignorant man who makes such a difference. Some aspirants are humble in the beginning of their spiritual career. When they get some name and fame, some followers, admirers, devotees and disciples, they become victims to pride. They cannot do any service. They cannot carry anything on their heads or hands That Yogi who carries the trunk on his head without the slightest feeling in the railway platform amidst a multitude of his admirers, disciples and devotees, without making any outward show of humility must be admired. If you really want to grow in the spiritual path, you must do all sorts of service till the end of life. Then only you are safe. The spirit of service must enter every nerve cell, tissue and bone of your body. It must become ingrained in you. You must accept whatever comes, applause and criticism, praise and condemnation, love and hatred, gain and loss,-as God's kindly gifts. Take everyone who comes into contact with you as a manifestation of God Himself. Bow to every one. Prostrate even before asses. Develop humility to the maximum extent. Is there any greater Vadantin or Karma Yogin than Lord Buddha? He still lives in our hearts, because that spirit of service was ingrained in him and he spent his whole life in serving others in a variety of ways. A magnanimous soul, one without a second! You can also become a Buddha if you apply yourself diligently to selfless service with the right mental attitude.

Pride of service, arrogance of position, conceit of achievement, attachment to accomplishments, desire for comforts, greed for power, anger at those who obstruct your seizure of power and an innate craving to override, oppress and misbehave towards others on account of an inborn superiority-complex-these are some of the heavenly. Damsels that always surround you to tempt you from your high goal! Beware!

Twenty Important Spiritual Instructions

1. Get up at 4 a. M. Daily. This is Brahmamuhurta which is extremely favourable for meditation on God.

2. ASANA-Sit on Padma, Siddha or Sukha Asana for Japa and meditate for half an hour, facing East or North. Increase the period gradually to three hours. Do Sirshasan, Sarvangasan for Brahmacharya and health. Take light physical exercise or walking, etc., regularly. Do twenty Pranayams.

3. JAPA:-Repeat any Mantra, as pure Om or Om Namo Narayanaya, Om Namah Sivaya, Om Namo Bhagavate Vasudevaya, Om Saravanabhavaya Namah, Sita Ram, Sri Ram, Om or Gayatri according to your taste or inclination from 108 to 21,600 times daily, (200 malas x 108-21,600).

4. DIET DISCIPLINE:-Take sattwic food (Suddha Ahara). Give up chillies, tamarind, garlic, onion, sour articles, oil, mustard, asafoetida. Observe moderation in diet (Mithara). Do not overload the stomach. Give up those things which the mind likes best for a fortnight in a year. Eat simple food.

Milk and fruits help concentration. Take food as medicine to keep the life going. Eating for enjoyment is sin. Give up salt and sugar for a month. You must be able to live on rice, dhal and bread without any chutnie. Do not ask for extra salt for dhal and sugar for tea, coffee or milk.

5. Have separate meditation room under lock and key.

6. CHARITY:-Do charity regularly every month or even daily according to your means or one anna per rupee.
7. SWADHYAYA :-Study systematically Gita, Ramayana, Bhagavatam, Vishnu Sahasranama, Lalita Sahasranama, Aditya Hridaya, Upanishads or Yoga Vashistha from half an hour to one hour daily and have Shuda Vichara.
8. Preserve the vital force (Veerya) very, very carefully. Veerya is all powerful. Veerya is money. Veerya is the essence of life, thought and intelligence.
9. Get by heart some prayer, Slokas, Stotras and repeat them as soon as you sit on the asana before starting Japa or meditation. This will elevate the mind quickly.
10. Have constant Sat Sangha (company of the wise). Give up bad company, smoking, meat and alcoholic liqueurs entirely. Do not develop any evil habits.
11. Fast on Ekadasi or live on milk and fruits only.
12. Have a Japa Mala (rosary) in your neck or pocket or underneath your pillow at night.
13. Observe Mowna (vow of silence) for a couple of hours daily.
14. DISCIPLINE OF SPEECH: -Speak truth at any cost Speak little. Speak sweetly (Mitha Bhashan).
15. Reduce your wants. If you have four shirts, reduce the number to three or two. Lead a happy, contented life. Avoid unnecessary worry. Have simple living and high thinking.
16. Never hurt anybody (Ahimsa Paramo Dharma). Control anger by love, Kshama (forgiveness) and Daya (compassion).
17. Do not depend upon servants. Self-reliance is the highest of all virtues.
18. Think of the mistakes you have committed during the course of the day just before retirng to bed (self-analysia). Keep daily diary and self-correction register as Benjamin Franklin did. Do not brood over the past mistakes.
19. Remember that death is awaiting you at every moment. Never fail to fulfil your duties. Have pure conduct (Sadachara).
20. Think of God as soon as you wake up and just before you go to sleep. Surrender yourself completely to God (Saranagathi).

This is the essence of all spiritual Sadhanas. This will lead you to Moksha. All these Niyamas or spiritual cannons must be rigidly observed. You must not give leniency to the mind

OM SHANTI! SHANTI !! SHANTI !!!

Resolves Form and Spiritual Diary

Many people want to lead a spiritual life. They many times think of making a change in their daily routine in order to include in it some items of spiritual practices, but days and months somehow slip away without their being able to make the desired change in their way of life. To such people, the Resolves Form and Spiritual Diary lend a helping hand. It is due to lack of mental resolution that people are not able to make desirable changes in their routine, and in order to make good this deficiency, these two expedients are admirably suited.

Resolves Form is meant to record the aspirant's spiritual resolves, which he intends to carry out during a particular year, or period. Filling up the Resolves Form is a sort of pledge to do Sadhana, and the person who has filled up the Resolves Form feels a moral urge to redeem his pledge by doing Sadhana as recorded by him in the Resolves Form. Mind is very diplomatic and great cheat. It can easily make us forget our resolves; but the mind will be defeated in the attempt if one's resolves are put in black and white. It is not cumpulsory that one should make use of all the items in the Resolves Form. One may fill up as many items as one may be interested in or as his present Sadhana may permit

Left to itself alone, the Resolves Form may often fail to bring the desired result. It should be supplemented and supported by another device known as the Spiritual Diary. The Diary closely follows the Resolves Form, with slight changes. It is meant to record one's daily Sadhana. The advantages of keeping this diary are many. If due to forgetfulness or negligence one has not done any item of Sadhana, the fact will come to his notice at the time of recording the diary, and if time permits he may do the missed Sadhana on the same day itself, or he may at least avoid the same failure next day.

The Resolves Form is the blue-print of our spiritual edifice, and the Diary the daily progress report. These are therefore very essential for the spiritual aspirant's progress. May all keep these and expedite their evolution.

Essence of Sadhana

Analyse your thoughts,

Scrutinise your motives,

Remove selfishness. Calm the passions,

Control the Indriyas,

Destroy egoism.

Serve and love all.

Purify your heart.

Cleanse the dross of mind.

Hear and reflect.

Concentrate and meditate.

Attain God-realisation.

This has been the one burden of the preachings of the prophets, seers and sages of all times. Read the teachings of Lord Krishna, Buddha, Jesus, Chaitanya, Mohamad, Confucius, Shinto and others.

Bear insult. Bear injury. Introspect. Look within. Try to remove your defects. This is the real Sadhana.

DIVINE LIFE SOCIETY, RISHIKESH

My Resolves for the Year 195

1. I will perform Asans and Pranayams for.. minutes daily,
2. Once a week/fortnight/month, I will take only milk and fruits in lieu of the regular night meal.
3. I will observe fast on Ekadasi days or once a month.
4. I will give up..... (a cherished indulgence) once in every.....days/month or for.....days/months.
5. I will not indulge in any of the following more than once in every. Days/months or for.....Months.
   (A) Smoking, (B) Playing cards, (C) Cinemas, (D) Novels.
6. I will observe Mouna (complete silence) for minutes/hours daily and.....minutes hours on Sundays/holidays and utilise the time in concentration, meditation, Japa, introspection,
7. I will observe Brahmacharya (celibacy) for..... weeks/months at a time.
8. I will not utter angry, harsh or vulgar words towards any one during this year.
9. I will speak the truth at any cost during this year.
10. I will not entertain hatred or evil thoughts towards any one.
11. I will give away in charity.....pies per rupee of my income.
12. I will perform selfless service (Nishkamya Karma Yoga) for..... Hours, daily/weekly.
13. I will do..... Malas of Japa daily (Mala of 108 beads).
14. I will write my Ishta Mantra/Guru Mantra in a Note-book daily for..... minutes or .....pages
15. I will study. Meaning. Slokas of Gita daily with meaning.
16. I will maintain a daily spiritual diary and send a copy of it every month to my Guruji for getting further instruction.
17. I will get up at ....a.m. daily and spend .....hours in Japa, concentration, meditation, prayers etc.
18. I will conduct Sankirtan with family members and friends daily for. ....Minutes/hours at night.

Signature

Name and Address,

Date.....185

THE SPIRITUAL DIARY

A Spiritual Diary is a Whip for goading the mind towards righteousness and God. If you regularly maintain a diary, you will get solace, peace of mind and quick progress in the spiritual path. Maintain a diary and realise the marvellous

No	Questions.	Month			Total
		1	2	3	
	How many hours did you sleep? When did you get up from bed?				
	How many Malas of Japa?				
	How long in Nama Smaran or Kirtan?				
	How many Pranayamas?				
	How long did you perform Asanas?				
	How long did yon meditate in one Asana ?				
	Were you regular in your meditation ?				
	How many Gita Slokas did you read or get by heart?				
	How long in company of the wise (Satsang) ?				
	How many hours did you observe Mauna?				
	How long in disinterested selfless Service ?				
	How much did you give in charity?				
	How many Mantras did you write ?				
	How long did you practise physical exercise				
	How many lies did you tell and with what Self-punishment?				
	How many times and how long of anger and with what self-punishment ?				
	How many hours did you spend in useless company?				
	How many times did you fail in Brahma- charya?				
	How long in study of religious books?				
	How many times did you fail in the control of evil habits and with what self-punishment?				
	How long did you concentrate on your Istha Devata (Saguna or Nirguna Dhyana)?				
	What Virtues are you developing?				
	What evil quality are you trying to eradicate ?				
	Which Indriya is troubling you much?				
	How many days did you observe fast and vigil?				
	When did you go to bed?				

.

..

Name_____

Address_____ Signature_____

SANKIRTAN DHWANIS AND SONGS

Prayer

Jaya Ganesha jaya Ganesha jaya Ganesha Pahimam,

Sri Ganesha Sri Ganesha Sri Ganesha Rakshamam,

Saravanabhava, Saravanabhava Saravanabhava, Namah Om

Karthikeya, Karthkikeya, Karthikeya Saranam Om

Ganga Rani' Ganga Rani Ganga Rani Pahimam

Bhageerathi, Bhageerathi, Bhageerathi, Rakshamam,

Anjaneya, Anjaneya, Anjaneya, Pahimam,

Hanumantha, Hanumantha, Hanumantha Rakshamam

Sri Rama Rama Rameti Rame Rame Manorame,

Sahasranama Tattulyam, Sri Rama Nama Varanane,

Sri Rama Saranam Mama, Sri Rama Saranam Mama,

Sri Rama Saranam Mama,

Sri Krishna Saranam Mama, Sri Krishna Saranam Mama

Sri Krishna Saranam Mama,

Ponnambalam Tiruchitrambalam, Arunachalam,

Mahadeva Mahalinga, Madhyarjunesa,

Om Om Om Om Om Avichar,

Om Om Om Om Bhaja Omkar,

Sivoham, Sivoham, Sivoham, Soham,

Sat Chit Anandam Swarupoham,

Jaya Guru, Siva Guru, Hari Guru Ram,

Jagad Guru, Param Guru Sat Guru Shyam,

Adi Guru, Adwaita Guru, Ananta Guru Om,

Chit Guru, Chidghana Guru, Chinmaya Guru Om,

Hare Rama Hare Rama Rama Rama Hare Hare,

Hare Krishna, Hare Krishna Krishna Krishna Hare Hare (3 times)

Om Tat Sat, Om Tat Sat, Om Tat Sat Om,

Om Shanti Om Shanti Om Shanti Om.

Maha Mantra

हरे राम हरे राम राम राम हरे हरे

हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे

Song of Constant Rememberance

Jis halne Jis balne Jis 1 alme Ral o

Radha Raman Radha Raman Radha Raman Kaho

Jis Kam Me Jis Dham Me Jis Gavme Raho

Radha Raman Radha Raman Radha Raman Kaho

Jis Sungme Jis Rangme Jis Dangme Raho Radha

Raman Radha Raman Radha Raman Kaho

Jis Yogme Jis Rogme Jis Bhogme Raho

Radha Raman Radha Raman Radha Raman Kaho,

Song of Eat a Little

Eat a little, drink a little, talk a little, sleep a little,

Mix a little, move a little, think a little, do Vichar a little

Do Japa a little, do Kirtan a little, write Mantra a little.

Do Asan a little, do Pranayam a little, work a little, meditate a little.

Song of Eighteen Ities

Serenity, Regularity, Absence of Vanity,

Sincerity, Simplicity, Varacity,

Equanimity, Fixity, Non-Irritability

Adptability, Humility, Tenacity,

Integrity, Nobility, Magnanimity

Charity, Generosity, Purity

Practise daily these eighteen ities,

You will soon attajn Immortality.

Brahman is the only real entity,

Mr. So and so is a false non-entity

You will abide in enternity and infinity,

You will behold unity in diversity,

You cannot attain this in the university. (Serenity...)

Song of Kanniah

Come here, my dear, Krishna Kanahai

Me tere Khatir, hridaya Andar building banayi. Antarai

For you my dear kaga (kanga) udaya

Sugar candy butter sadileri tere rijaya

(curd butter, sadileri tere rijaya)

So much delay, so much delay, tum kyom lagaya

Me tere khatir hridaya andar building banayi

Remembering everyday asu bahaya

Come to house my dear Arati phiraya

Why far, why far, rahe kanahai

Me tere khatir hridaya andar building banayi.

(Come here my dear.....).

Song of Instructions

Mohana Bansiwala tumko lakhou pranam tumko lakhou pranam

Sanker bolewale tumko lakhou pranam

Tumko lakhou pranam pyare kroro pranam

Bhajo Radhe Govind

Radhe Govinda Bhajo Radhe Govind

Radhe Govinda Bhajo Sita Govind

Hare Krishna, Hare Ram Radhe Govind

Get up at 4.a.m. Brahmamuhurth

Get up at 4 a.m. Japo Ram Ram

Get up at 4.a.m, do Brahma Vichar

Get up at 4.a.m. enquire who am I?

Get up at 4.a.m. practise Yogabhyas

Observe mouna daily for two hours

Fast on Ekadasi, take milk and fruits,

Study daily one chapter of Gita

Do regular charity one-tenth income

Rely on your own Self, give up servants,

Do Kirtan at night, have Satsang.

Speak the truth at all costs, preserve Veerya,

Satyam Vada, Dharmam chara, observe Brahmacharya

Ahimsa Paramo Dharma, love one all.

Never hurt others' feelings, be kind to all.

Control anger by Kshama, develop Viswa Prem

Keep daily spiritual diary, you will evolve quickly. (Hare Krishna Hare Ram.....)

SONG OF UPADESAMRITAM

(Thars: Sunaja)

1-Yoga of Synthesis

Serve, love, give, purify, meditate, realise.

Be good, do good, be kind, be compassionate.

II-Ethics

Be bold, be pure, be wise, be virtuous,

Be honest, be sincere, be truthful.

Be patient, be tolerant, be obedient.

Be simple, be humble, be noble, be gentle.

Adapt, adjust, accommodate.

Bear insult, bear injury, highest Sadhana,

III-Essence of Vedanta

Enquire Who am I' know the Self, and be free.

Be still, be quiet, know thy Self.

Find the Hearer, find the Seer, find the Knower.

You are not this body, not this mind; Immortal Self you are.

Ram Jap.

Repeat harmoniously in one tune for five minutes

Ram Ram Ram Ram Ram Ram Ram Ram Ram Ram.

DEVI KIRTANS

1. Om Shakti Om Shakti Om Shakti Om
   Brahma Shakti Vishnu Shakti Siva Shakti Om
   Adi Shakti Maha Shakti Para Shakti Om
   Ichcha Shakti Kriya Shakti Jnana Shakti Om

2. Gauri Gauri Gange Rajeswari
   Gauri Gauri Gange Bhuvaneswari
   Gauri Gauri Gange Maheswari
   Gauri Gauri Gange Mateswari.
   Gauri Gauri Gange Maha Kali
   Gauri Gauri Gange Maha Lakshmi
   Gauri Gauri Gange Parvati
   Gauri Gauri Gange Saraswati

3. Jaya Radhe Jaya Radhe Radhe
   Jaya Radhe Jaya Radhe Sri Radhe
   Jaya Site Jaya Site Site
   Jaya Site Jaya Sri Site

4. Jaya Saraswati Jaya Saraswati Jaya Saraswati Pahi Mam

Jaya Saraswati Jaya Saraswati Jaya Saraswati Raksha Mam
Jaya Sri Lakshmi Jaya Sri Lakshmi Jaya Sri Lakshmi Pahi Mam Jaya Sri Lakshmi Jaya Sri Lakshmi Jaya Sri Lakshmi Raksha Mam
Jaya Sri Durge Jaya Sri Durge Jaya Sri Durge Sarana Om
Jaya Sri Durge Jaya Sri Durge Jaya Sri Durge Namah Om

5. Bhavani Sankari Gauri Sankari
   Sivakami Sankari Uma Sankari
   Akhilandeswari Mateswari
   Maheswari Tripura Sundari
   Akhilandeswari Mateswari
   Maheswari, Parameswari (Sarveshwari)

6. Ganga Rani Ganga Rani Ganga Rani Pahi Mam
   Bhagirathi Bhagirathi Bhagirathi Raksha Mam

7. Deenoddharani Durita-harini Satwa-Rajas-Tama Triguna dharini
   Sandhya-Savitri-Saraswati-Gayatri Rukmini Janaki Pankaja-Lakshini

8. Adi Divya Jyoti Maha Kali Ma Namah
   Madhu-Shumbha-Mahisha-Mardini Maha Shktaye Namah
   Brahma-Vishnu-Siva-Swaroopa Twam na Anyatha
   Chara-Charasya Palika Namo-Namassada.

9. Devi Bhajo Durga, Bhavani
   Jagat-Janani Mahishasura-mardini

10. Jagat-Janani Sankata-Harani
    Tribhuvana Tarini Matheswari (Maheswari)

11. Avidya-Nashini; Bhranti-Nashini, Jagat- Janani
    Ananda-Dayini, Vidya-Dayini Moksha-Dayini
    Ananda-Karani, Kalyana-Karani, Moksha-Karani

PEACE CHANTS

शान्ति पाठ

सर्वेषां स्वस्तिभवतु

सर्वेषां शान्ति र्भवतु

सर्वेषां पूर्ण भवतु

सर्वेषां मंगलं भवतु

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः

सर्वे भद्राणि पश्यन्तु मा कश्चिद्दःखभाग्भवेत् ॥

असतो मा सद्गमय

तमसो मा ज्योतिर्गमय

मृत्योर्माऽमृतं गमय ।

ओ३म पूर्णमिदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ओ३म शान्तिः शान्तिः शान्तिः

OM Sarvesham Svastir Bhavatu: Sarvesham Shantir Bhavatu

Sarvesham Purnam Bhavatu: Sarvesham Mangalam Bhavatu

Sarve Bhavantu Sukhinah Sarve Santu Niramayah: Sarve Bhadrani Pashyantu Ma Kaschit Duhkabhagbhavet.

OM Asato Ma Sat Gamaya: Tamaso Ma Jyotir

Gamaya: Mrityor Ma Amirtham Gamaya.

OM Purnamadah Purnamidam Pornat Purnamuda chyate: Purnasya Purnamadaya Purnamevavasiahate OM Shantih | Shantih || Shantih !!!

ARATI

1. Jaya Jaya Arati Vighnavinayaka:
   Vighnavinayaka Sri Ganesha.
2. Jaya Jaya Arati Subramanya:
   Subramanya Kartikeya
3. Jaya Jaya Arati Venugopala
   Venugopala Venulola: Papavidura Navanitha Chora
4. Jaya Jaya Arati Venkataramana:
   Venkataramana Sankataharana:
   Sitharama Radheshyama
5. Jaya Jaya Arati Gourimanohara
   Gourtmanohara Bhavanisankara:
   Sambasadasiva Umamaheshwara
6. Jaya Jaya Arti Rajarajeswari:
   Rajarajeswari Tripurasundari
   Maha Lakshmi Maha Saraswati:
   Maha Kali Maha Shakti
7. Jaya Jaya Arati Anjaneya: Anjaneya Hanumanta
8. Jaya Jaya Arati Dattatreya:
   Dattatreya Trimurthi-avatara
9. Jaya Jaya Arati Sanaischaraya:
   Sanaischaraya Bhaskaraya
10. Jaya Jaya Arati Satgurunatha
    Satgurunatha Sivananda
    Jaya Jaya Arati Venugopala,

SHRI SWAMI SIVANANDA

Bern on the Bth September, 1887, in the shatrions Family of Sage Appayya Dikshitar and several other resowned saints and savants, Sri Swami Sivananda lund a natural flair for a life devoted to the study and practice of Vedanta. Added to this was an inborn cagerness to serve all and innate feeling of unity with all mankind. Though born in an orthodox family; Swamiji was broad. Minded and catholic, pious and devout.

His passion for service drew him to the medical career; and soon he gravitated to those parts of the world which most needed his service. Malaya claimed him. He had also commenced editing a Health journal and wrote extensively on health problems. He discovered that people needed right knowledge most of all, dissemination of that knowledge he espoused as his own mission

It was divine dispensation and the blessing of God upon mankind that this doctor of body and mind, renounced his career and took to a life of renunciation to qualify himself for ministering to the soul of man. He settled down at Rishikesh in 1924, practised intense austerities and shone as a great Yogi, Saint, Sage and Jeevanmukta.

In 1932 he started the Sivanandashram. In 1936 was born the Divine Life Society. In 1943 the Yoge-Vedanta Forest Academy was organised. Dissemination of spiritual knowledge and training of people in Yoga and Vedauta were their sim and object. In 1950 he undertook a lightsing sour of India. In 1953 he convened the World Parliament of Religions. He is the author of over 200 volumes and has duciples all over the world, belonging to all nationali ties, religions and creeds. To read his works is to drink at the Fountain of Wisdom Supreme and grow spiritually to be immortal and eternally peaceful and blissful.

General Prætog Wirkstofa, Ohi China Bazar Street, Calcutta

SHRI SWAMI SIVANANDA

Born on the 8th Septmber, 1887, in the illustrious family of Sage Appayya Dikshitar and several other renowned saints and savants, Sri Swami Sivananda had a natural flair for a life devoted to the study and practice of Vedanta. Added to this was an inborn eagerness to serve all and innate feeling of unity with all mankind. Though born in an orthodox family; Swamiji was broad-minded and catholic, pious and devout.

His passion for service drew him to the medical career; and soon he gravitated to those parts of the world which most needed his service. Malaya claimed him. He had also commenced editing a Health journal and wrote extensively on health problems. He discovered that people needed right knowledge most of all, dissemination of that knowledge he espoused as his own mission

It was divine dispensation and the blessing of God upon mankind that this doctor of body and mind, renounced his career and took to a life of renunciation to qualify himself for ministering to the soul of man. He settled down at Rishikesh in 1924, practised intense austerities and shone as a great Yogi, Saint, Sage and Jeevanmukta.

In 1932 he started the Sivanandashram. In 1936 was born the Divine Life Society. In 1948 the Yoge-Vedanta Forest Academy was organised. Dissemination of spiritual knowledge and training of people in Yoga and Vedanta were their aim and object. In 1950 he undertook a lightning tour of India. In 1953 he convened the World Parliament of Religions. He is the author of over 200 volumes and has disciples all over the world, belonging to all nationalities, religions and creeds. To read his works is to drink at the Fountain of Wisdom Supreme and grow spiritually to be immortal and eternally peaceful and blissful.

General Printing Works Pvt. Ltd. 83, Old China Bazar Street, Calcutta-1.